

Ninety-Third
ANNUAL CONFERENCE
of the Church of Jesus Christ
of Latter-day Saints

Held in the Tabernacle and Assembly Hall
Salt Lake City, Utah

April 6, 7 and 8
1923

*With a Full Report of
all the Discourses*

Published by the
Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

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Ninety-Third Annual Conference of The Church of Jesus Christ Latter-day Saints

FIRST DAY

The 93rd Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, at 10 a. m., Friday, April 6, 1923.

President Heber J. Grant presided and announced the opening of the Conference.

AUTHORITIES PRESENT

Of the First Presidency: Heber J. Grant, Charles W. Penrose, and Anthony W. Ivins.

Of the Council of the Twelve Apostles: Rudger Clawson*, George Albert Smith, George F. Richards, **, †, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, and John A. Widtsoe.

Presiding Patriarch: Hyrum G. Smith.

Of the First Council of Seventy: Seymour B. Young, B. H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young.

Of the Presiding Bishopric: Charles W. Nibley, David A. Smith, and John Wells.

Of the Church Historians: Joseph Fielding Smith, Church Historian; ‡ A. William Lund, B. H. Roberts, and Junius F. Wells, Assistant Historians.

There were many presidents of stakes and their counselors, patriarchs, bishops of wards and their counselors, and numerous other prominent officers, men and women, representing the quorums of the Priesthood and auxiliary organizations of the Church.

The following mission presidents were in attendance: B. H. Roberts, Eastern States; John H. Taylor, Northern States; Samuel O. Bennion, Central States; Charles A. Callis, Southern States; John M.

*Reed Smoot was absent on business in Washington.

**Orson F. Whitney was absent owing to illness.

†David O. McKay, presiding over the European mission,

‡Andrew Jenson was absent on a tour of South America.

Knight, Western States; Joseph W. McMurrin, California; Brigham S. Young, Northwestern States; Rey L. Pratt, Mexico; Joseph Quinney, Jr., Canada; Angus T. Wright, New Zealand; and Benjamin Goddard, Bureau of Information, Temple Block, Salt Lake City.

The Tabernacle was filled, all the seats being occupied in the gallery, on the choir stands, and in the body of the house. People from all parts of the Church were present.

The choir and congregation sang, "O say what is truth?"

The opening prayer was offered by Elder Thomas L. Allen, president of the Summit stake of Zion.

The choir and congregation sang, "Guide us, O thou great Jehovah."

PRESIDENT HEBER J. GRANT

It is indeed a source of pleasure to see such a magnificent audience here this morning at the opening of our General Conference.

DEDICATION OF THE SALT LAKE TEMPLE THIRTY YEARS AGO

I am reminded of the fact that thirty years ago today we were dedicating the Salt Lake Temple. I am reminded of the fact that of the twenty-six General Authorities of the Church who were then alive, Presidents Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells and I are the only ones now living, and that four chosen during the past thirty years, have also passed away from this life.

TEMPLE CORNERSTONE LAID SEVENTY YEARS AGO

My attention has also been called to the fact that seventy years ago today the corner-stones of the Salt Lake Temple were laid by the General Authorities, and that a contingent of the Nauvoo Legion was in attendance, under the direction of my father, as major-general, and marshal of the day.

GREAT PROGRESS OF THE CHURCH

I am grateful for the preservation of my life until the present moment, and I desire to live as long as I can be of any benefit to the Latter-day Saints. I am grateful for the very wonderful work that has been accomplished in the Salt Lake Temple, since its dedication. I am grateful for the prosperity, for the advancement spiritually, temporally, and in every other way, of the Church of Jesus Christ during this period. I am thankful for the great increase in the attendance at our General Conferences, in comparison with that of thirty years ago. It was very seldom that we had, then, more than two-thirds as many in the audience as we see here today, with the exception of Sundays, when, of course, we always had more people than this building could accommodate.

GENERAL STATISTICAL INFORMATION

It has been customary at the April Conference to give some statistics regarding the expenditure of the tithes of the people, our mission work, and other items; and, as a rule, during the time that I have presided over the Church, I have read those statistics at the close of my remarks; but, today I have decided to read them first and trust to the inspiration of the Lord that the latter part of my remarks may perhaps be more interesting and more inspiring than statistics.

Following are the expenditures from the tithes of the Church for the year 1922:

STAKE AND WARD PURPOSES:

There has been returned from the tithes to the stakes and wards for their maintenance and operation..... \$ 928,859.00

EDUCATION:

Expended for the maintenance and operation of Church schools. 771,490.00

TEMPLES:

Expended for the construction, maintenance and operation of temples 168,371.00

CHARITIES:

For the care of the worthy poor and other charitable purposes, including hospital treatment 273,657.00

MISSIONS:

For the maintenance and operation of all the missions, and for the erection of places of worship and other buildings in the missions 615,461.00

TOTAL: \$2,757,838.00

which has been taken from the tithes and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of the stakes and wards, for the maintenance and operation of Church schools and temples, for charities and for mission activities.

OTHER CHARITIES:

In addition to charities paid out of the tithes, (as above stated) there have also been disbursed the fast offerings and Relief Society charities, amounting to \$323,638.00, which, added to the \$273,657.00 paid from the tithes, makes a total of Church charities \$ 597,295.00

MISSIONS.

In addition to the large sum paid out of Church funds for mission purposes, amounting to \$615,460.00, we estimate that there has been sent to missionaries by their families and friends, the sum of \$887,500.00. Estimating the value of the services of 1,775 missionaries at \$1,000.00 per year each, viz \$1,775,000, makes a total expenditure for the missionary work of the Church for the year 1922 \$3,277,960.00

STATISTICAL REPORT COMPILED FROM THE RECORDS OF
THE YEAR 1922*Church Growth:*

Children blessed and entered on the records of the Church in the stakes and missions	19,703
Children baptized in the stakes and missions.....	14,440
Converts baptized and entered on the records of the stakes and missions	6,376

There were at the close of the year 87 stakes of Zion, 883 wards, 61 independent branches connected with the stakes, 24 missions and 733 branches in the missions. Since the first of the year the Los Angeles stake has been organized, making 88 stakes today.

Social Statistics

Birth rate—36 per thousand.
Marriage rate—14 per thousand.
Death rate—8.3 per thousand.

There are 155,606 persons in the Church who are married; of this number, there were 243 persons divorced in the year 1922. Families owning their own homes—75 per cent.

Missionary Activities

Missionaries laboring in the stakes of Zion.....	2,552
Number on foreign missions.....	1,775
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Total number performing special missionary labors at home and abroad	4,327
Books of Mormon and other Church books distributed in stakes and missions	286,702
Gospel tracts distributed in stakes and missions.....	6,601,132
Gospel meetings held in stakes and missions.....	153,437

Temple Work

There were 43,207 persons recommended to the temples during the year 1922.	
Ordinances for the living and dead performed in the temples in the year 1922	768,546

Educational Statistics

Attending colleges and universities.....	3,845
Enrolled in high schools,.....	27,230
Enrolled in district schools.....	100,513
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Total attending schools

Nearly every child of school age is attending school, except 480 physically unable to attend, and 2,497 who, in consequence of distance from school, and other conditions, are not attending. There are only 535 adult persons in the stakes who cannot read the English language.

Occupations

There are 113,000 Latter-day Saints employed in all kinds and varieties of occupations. Of this number 86,780 are employed in productive occupations. "Productive occupations" means those that the Government classes as productive.

CLEAN UP TOWNS AND VILLAGES

It is expected there will be a great increase in the tourist travel through the state from this time on, particularly through the southern part of the state, where the government and the railroads are spending large sums of money to induce tourists to visit Zion National Park, Bryce Canyon, Cedar Breaks, and the Grand Canyon of the Colorado. In view of this, our people should take pride in cleaning up and grading their streets, fixing their fences, planting trees, and in every way making their towns and villages more attractive.

TEMPLES AND MEETING HOUSES

The Alberta Temple is practically completed. Its furnishing and equipment is in process. It will be ready for dedication by August 1, 1923.

The building of the Arizona Temple is under way. It is expected that it will be completed within two years.

Extensive alterations and improvements will be carried out this year in the Salt Lake Temple, to provide facilities for the large number who visit the temple. Comparative report of total ordinances performed in the Salt Lake Temple: 1918, 158,887; 1919, 189,593; 1920, 212,514; 1921, 300,474; 1922, 413,478, an increase of nearly three hundred per cent since 1918,—a most remarkable and wonderful record. And our other temples, with the exception of St. George, where the population has decreased, have also had remarkable and splendid increases.

A splendid new meetinghouse has been erected in Honolulu and will be dedicated in the very near future.

A mission home is in process of erection in Atlanta, Georgia, for the accommodation of the president and office staff of the Southern States mission, the only mission of the United States that has not been furnished with suitable quarters for its president. Quite a number of chapels, some large and beautiful, are being erected in most of the missions of the United States.

THE PRIMARY CONVALESCENT HOME

The Primary Home is taking care of from twenty-five to thirty children, who need expert surgical and nursing treatment. The Church has expended considerable means in preparing and equipping this home for these little children. Since then it has been very largely supported by the gifts of the Primary children and other benevolent persons. The Rotary Club of Salt Lake City has just donated \$1,000 to this children's home.

TRAINING OF THE AARONIC PRIESTHOOD

A commendable work is being done in all the wards and stakes in the development and training of the Aaronic Priesthood and this good work should be continued.

TITHES RETURNED TO THE STAKES

I should like to call attention to the fact that the amount of tithes returned to the stakes, and the total amount of charity, including that of the relief society and the Fast day donations, amounts to over \$3,300,000. Considering the limited membership of the Church of Jesus Christ of Latter-day Saints, to my mind this is a marvelous and wonderful showing of the liberality of the people, and of their willingness to contribute for the support and erection of meetinghouses, the support and erection of schoolhouses, and for educational, charitable and church purposes generally.

REMARKABLE INCREASE IN TEMPLE WORK

I am particularly pleased with the very remarkable increase in the labor being performed in our temples. There is no work in which the Latter-day Saints are engaged which brings greater peace and joy to the human heart than laboring in the temples for the salvation of our dead. This vicarious labor is one of the greatest that Latter-day Saints can be engaged in. It is one that brings greater satisfaction and joy than almost any other in the world, and it is one in which the Latter-day Saints have always taken great pride and great interest. I believe there is no money expended by the Church or by the individual members that has brought more comfort and happiness to the people than that expended for the erection of temples and for the labor performed therein.

I am pleased to hear that the temple erected in the Hawaiian Islands is doing a great deal by way of advertising the Latter-day Saints and causing a great many influential people,—tourists visiting those wonderful islands,—to take an interest in the literature of the Latter-day Saints. I hear nothing but good reports from that temple; and I also hear very wonderful and splendid reports concerning the spirit of good-will that comes through such visits to the temple that is not yet dedicated in Canada. I believe Brother Wood, the president of the Alberta stake, might be willing to put off the dedication another year, on account of the great good that he thinks would be accomplished by admitting strangers into our temple before it is dedicated. But, we have erected that temple, of course, for temple ordinances, and when it is ready for dedication, we will dedicate it that it may be utilized for the purposes expected of us by the Lord.

THE BEET INDUSTRY AND THE CHURCH

A year ago, in this stand, at the opening of the Conference, I devoted nearly the entire time in my address, to the beet industry. I urged upon our people, during that conference, the planting of sugar beets, and announced that I believed it would be greatly to their advantage if they would do so. This was my opinion then. I am pleased to say that during the past year the industry has been very successful, and that today it is in a very much better financial condi-

tion than it was a year ago. Two years ago this coming October the Church went in debt for the first time in many years; the Trustee-in-Trust borrowed in New York and Chicago in the neighborhood of two millions of dollars, to help the sugar industry. It went against the grain, to run the Church in debt, but it was the unanimous opinion of the Presidency and Apostles that it was a wise thing to foster this industry, by borrowing the money necessary to protect and safeguard it. I am very pleased to announce to the Latter-day Saints that all of those obligations of the Trustee-in-Trust, incurred for the support of the sugar industry, have been paid, and once more the Church has no direct floating indebtedness, barring one little note of \$10,000, that we did not get a chance to take up.

PEOPLE ADVISED TO STAY ON THE FARM

I believe it will be to the interests of the farmers to raise sugar beets during the coming year. I believe that the sugar industry, in our community, is one of the greatest beneficial industries that has ever been established. I feel that President Wilford Woodruff was inspired of the Lord to call upon the people to invest their means in that great enterprise; although some of the brightest of our business men had no faith in the final outcome. President Woodruff felt that the inspiration of the Lord pointed to the establishment of that industry, so as to have an increase of the products of the soil. It has always fallen to the lot of the Latter-day Saints to be engaged in tilling the soil. From the days of President Brigham Young until the present time, the leaders of this people have always advised the Latter-day Saints, as far as possible, to be engaged in tilling the soil, and in manufacturing, and in other productive enterprises. Brigham Young preached that the Saints perhaps could go to California and get sudden wealth and come back with gold, but said it would do them very little good, while if they stayed on their farms and engaged in cultivating the soil, making homes and in rearing their families, they would gain eternal riches. I believe firmly that the very best place in all the world to rear Latter-day Saints is on the farm, and that about the poorest place to rear Latter-day Saints is in the biggest city in which you can locate them. There seems to be strength, physical, moral and religious, which comes to those engaged in cultivating the soil which, on an average, is far superior to that of any other occupation I know anything about.

At the present time there is quite a feeling that it is not worth while to stay on the farm, that the thing to do is to sell the farm, or if it is mortgaged for a large amount, to say: "Well, we will let the man who owns the mortgage cultivate it. It does not pay us to cultivate it." This is wrong. I believe that with the blessings of the Lord and with economy and the raising of products from the ground, and utilizing those products to feed cattle, sheep and hogs, and to increase your income by producing butter, eggs, cheese and in

other ways, that the farms can be made profitably productive. I remember that when I was in the far-off land of Japan, I ate butter from Scandinavia, and I know that while I was in England the great majority of the time I ate butter from Scandinavia. If butter can be shipped all the way from Scandinavia to Japan, I believe that butter can be raised and shipped at a profit out of this inter-mountain country. There are no finer farms to be found anywhere than can be found in this inter-mountain country. It is the best dairy country. There is no stronger, more substantial and splendid soil that will produce year after year if it is only treated right, than that of this inter-mountain country.

THRIFT, ECONOMY AND HARD TIMES

We talk about hard times. I wish to say that I have read more than once the wise sayings of Benjamin Franklin, on thrift and economy, and his reference to the people's complaint against the tax burdens laid upon them. He says that the luxuries in which the people indulge and the wasteful expenditure of their money is a far greater burden, many times over, than the taxes and the public burdens the people have to meet. Today, the great majority of all the money put into automobiles is for pleasure. In the state of Utah we have about 50,000 automobiles. I think we have a few more than that. I do not believe the depreciation, wear and tear, the oil, gasoline, and the tires, will cost less than \$50.00 a month per car on an average; 50,000 cars at fifty dollars each a month is \$2,500,000; multiplied by twelve, is \$30,000,000 a year, principally an unnecessary expense. I believe that this figure could be cut squarely in two, if the people made up their minds to do it. I believe that nearly all of the hardships of a majority of the people would disappear if they were willing to forego the habit of wearing silk stockings, so to speak, and get back to the ordinary manner of dressing in a rather quiet, unassuming way; stay away from about nine-tenths of the picture shows that they attend; return to the ways of thrift and economy that I have heard preached from this stand from the days of President Brigham Young until today.

I believe that the burdens that are upon the Latter-day Saints would be very light indeed had the people listened to the advice of our late beloved President Joseph F. Smith, to get out of debt, when everything was booming, when they could sell all of their sheep and their cattle and nearly everything they had for about two or three times its cost instead of running, as they did, further in debt, increasing their mortgages on homes and live-stock, believing that every dollar they could borrow meant increased wealth to them. President Joseph F. Smith's warning sank into my heart. If I have had one opportunity, being in debt, to go in deeper, I have had scores offered to me, but I remembered the teaching of President Smith and I went to work that day to get out of debt and not to speculate one single solitary dollar until I did get out of debt; and, with the exception of some

small loans on my life insurance policies,—I have saved by investing in a building society every month enough to pay these loans—I do not today personally owe a dollar. If I had not listened to and taken the inspired advice of Pres. Smith, I think I should be everlastingly “busted,” because of the very many good things that have been offered to me since for financial investments. Pres. Smith’s inspired words found echo in my heart, and I went on from then until his death, singing, “We thank Thee, O God, for a prophet to guide us,” instead of adding, “providing he does not guide us to keep out of debt,” as a good many people should be singing today.

AN APPEAL TO SUPPORT HOME INDUSTRY

Brethren and sisters, support our home manufactured goods of all kinds and all descriptions. At a recent conference, I pleaded with the people to do this, and told story after story about home-made goods, and announced that I was going to have a Provo suit of clothes. I got that suit and have been wearing it every since, but it is a little old now, and so I thought I would put on my black suit again this morning. Let us support our home industries. Let us stay on the farm. Let us remember that our fathers sacrificed and came here for the gospel of the Lord Jesus Christ.

I want again to assure you that the best place in the world to rear Latter-day Saints is on the soil. I know of people who have sold their farms, gone to California or some other place to work, and spent all their farms brought them. Now they are wishing they had enough to get back to Utah.

“O say what is Truth? 'Tis the fairest gem
That the riches of worlds can produce;
And priceless the value of truth will be, when
The proud monarch's costliest diadem
Is counted but dross and refuse.”

We have the Truth to give to the world. We have the plan of life and salvation. We have the gospel of the Lord Jesus Christ, and if we will live our religion, the Lord God Almighty will bless us.

“Yes, say, what is truth? 'Tis the brightest prize
To which mortals or Gods can aspire;
Go search in the depths where it glittering lies,
Or ascend in pursuit to the loftiest skies;
'Tis an aim for the noblest desire.”

Every Latter-day Saint should have a desire, above all other things, that his life should proclaim the Truth, and that his life should be a teacher of the Truth, not only to the world, but especially to his own family.

“The sceptre may fall from the despot's grasp,
When with winds of stern justice he copes,
But the pillar of truth will endure to the last,
And its firm-rooted bulwarks outstand the rude blast
And the wreck of the fell tyrant's hopes.

Then, say what is truth? 'Tis the last and the first,
 For the limits of time it steps o'er;
 Though the heavens depart, and the earth's fountains burst,
 Truth, the sum of existence, will weather the worst,
 Eternal, unchanged, evermore.

I pray the Lord to bless us abundantly in this conference. We are going to have more speakers than ever before, for we are going to limit the time of the speakers including myself. I usually talk an hour in my opening address; I decided to take thirty minutes this morning and I have just about a minute left.

We are going to depart a little from our usual custom, and call on the presidents of stakes and others to make brief addresses, not exceeding ten minutes. I earnestly pray the blessings of the Lord to attend you. Amen.

NEW MISSION PRESIDENTS AND RELEASES

I find that I omitted reading some of the statistics I had intended to present. The following have been released as Mission Presidents:

Elder Nephi Jensen of the Canadian mission, succeeded by Brother Joseph Quinney, Jr.

Elder Winslow Farr Smith has been released as President of the Northern States mission, succeeded by Elder John H. Taylor.

Elder Orson F. Whitney as President of the European mission, succeeded by Elder David O. McKay.

Elder Carl E. Peterson as President of the Danish mission, succeeded by Elder John S. Hansen.

Elder John P. Lillywhite of the Netherlands mission, succeeded by Elder Charles S. Hyde.

Elder August S. Schow of the Norwegian mission, succeeded by Elder Albert R. Peterson.

Elder Isaac P. Thunell, of the Swedish mission, succeeded by Elder Gideon N. Hulterstrom.

We are going to release Brother Hulterstrom during the coming week and he will be succeeded by Brother Hugo D. E. Peterson.

Elder Serge F. Ballif, President of the Swiss and German Mission, succeeded by Elder Fred Tadje.

Elder E. Wesley Smith, President of the Hawaiian mission, succeeded by Elder Eugene J. Neff.

Elder George S. Taylor, released as President of the New Zealand mission, to be succeeded by Elder Angus T. Wright.

Brothers Nephi Jensen, Winslow F. Smith, Orson F. Whitney, Carl E. Peterson, John P. Lillywhite, August S. Schow, Isaac P. Thunell, Serge F. Ballif, E. Wesley Smith and George S. Taylor have all given very splendid and satisfactory service in the missions over which they have formerly presided, and they return to their homes with the love and blessings of the Presidency, and I am sure with deep satisfaction on their own parts for the privilege that they have had of

laboring in spreading the gospel. I am sure that the Lord has abundantly blessed them and rewarded them with a rich outpouring of his spirit for their splendid labors.

ELDER ABEL J. EVANS

(Second Counselor in the Presidency of the Alpine Stake of Zion)

My brethren and sisters: I have had many experiences of various kinds, in my life, but I think nothing to equal this. I certainly desire that the few moments I shall occupy, I may do it under the inspiration of our heavenly Father. I am sure President Chipman would have been delighted to be here to occupy a short time this morning, and I should have been proud to listen to him. We have worked together for over twenty-two years—President Clark, President Chipman and myself—and we have not yet had our first disagreement in opinions, although we do not always agree in the beginning as to just certain methods, but it is all in brotherly love and kindness and for the welfare and interest of the Latter-day Saints over whom we are called to preside.

I rejoice this morning in the gospel of the Lord Jesus Christ, after having spent now seventy years of my life, having been born in the Church and having gone through the various vicissitudes through which the Church has been called upon to pass, during that time. My testimony today is as bright, and my assurance as great as ever and my determination perhaps stronger than ever before, and my desire is to remain faithful to this great Latter-day work. I have had the honor, upon two occasions, to go out into the world to lift my voice in calling the children of men to repentance, and I have rejoiced exceedingly in that labor, and I have continued work at home in a small degree in this great Latter-day cause.

I could not help but reflect when President Grant made the remark that only President Seymour B. Young and himself and two or three others are still alive of the General Authorities who were present when the Temple was dedicated. I remember that occasion very well. Oh, my heart rejoiced! I think that if ever words sank into my soul as deeply as they did upon that occasion I do not remember it. The Prophet of God told the people assembled that if they had made their wrongs right; if they had come to that dedication with clean hands and with pure hearts, having adjusted their difficulties and their troubles with the people with whom they associated, the Lord God Almighty would forgive their sins. I rejoiced exceedingly in that declaration and promise and have sought from that day to this to keep in line. I have known personally every President of the Church since the Prophet Joseph Smith, and I have loved each of them with all my heart, and President Grant no less than his predecessors. His counselors are men of God, standing for the right, seeking to promulgate the interest of this great Church that God has instituted in the day and generation in which we live, un-

selfishly devoting their time and their talent to the interest and the advancement of this great Latter-day work, ever looking into the details that are necessary to accomplish the greatest purposes. They have been exceedingly liberal in extending help to the various stakes of Zion in the erection of their meetinghouses and amusement halls, and blessing the missionaries by bringing them home from their fields of labor. I have rejoiced in this, and I have felt in my heart that if we Latter-day Saints would stand as faithfully by them, as they have stood by us, the Church would advance by leaps and bounds, because more means would come into their hands from the honest tithes of the Latter-day Sains, thereby giving them the opportunity to do more than they have been able to do heretofore, because we have closed our hearts, in many instances against the principle of tithing which the Lord has instituted for carrying on his work in the Church.

May the Lord bless us, my brethren and sisters; may we appreciate our condition, and be thankful that the Lord God of heaven has given us a testimony of this great and divine work, and that the Book of Mormon came through the power and gift of God in its delivery and in its translation by the Prophet Joseph Smith. I rejoice in this with all my heart, and I desire that the Lord will continue to preserve me in the truth until I shall have finished my work in this world; and I have an assurance, an abiding faith that I will meet my father and my mother. My father gave his life in this cause, having laid it down in the mission field, and I feel that he will wear a martyr's crown. I have it in my heart to pray that I may conduct myself in such a way that I may meet him, with some degree of satisfaction upon his part. May the Lord bless us, my brethren and my sisters, from President Grant down to the last and least in the Church, is my prayer, in the name of Jesus Christ. Amen.

ELDER WINSLOW FARR SMITH

(Former President of the Northern States Mission)

Last Sunday throughout the world was celebrated the Easter day. A prominent divine of our city, in his service, laid emphasis, I am told, on the fact that the Lord Jesus Christ and the prophets of old were mere human beings, as we are, possessed of no further aid than human aid in performing their work. In short that Christ was man—not God. As I heard this report, there came to my mind the words of Peter to the Savior, when he said to him: "Whom say ye that I am?" And Peter replied: "Thou art the Christ the Son of the Living God." It occurred to me that among the Latter-day Saints, as among no other people in the world, positive knowledge exists. While we are few in number, we are powerful and mighty in influence for good, because in the heart of every one of the members in the Church who is doing his duty, there is that positive knowledge that God

lives, that Jesus is the Christ, and that in this day and age man was chosen for a great work, and unto him was given the Priesthood of God. Through the work of this priesthood, and because of its influence, every man and every woman, yea, every boy and every girl in the Church, who is doing his part, should the question be put to him: "Whom say ye that Jesus Christ is?" can answer, "He is the Christ, the Son of the Living God." I rejoice in the blessing that has been mine to labor in the mission field, to become intimately and closely associated with between four hundred and five hundred young men and young women of Zion, boys and girls in many instances, who have accepted the call and gone into the field and done the best they could to carry on the great work that is entrusted to us as a people. I have marveled at their wonderful growth. In many instances they have come into the field ignorant of the ways of the world, ignorant of the basic principles of the gospel, unschooled in the learning of the world; yet possessing a faith and a determination that they would put the best they had into that which they were called to do. This faith has spurred them on, and through application, through diligence, through humility, through prayer, they have come to know beyond the shadow of a doubt that the gospel is true.

I am reminded that on one occasion a young man who had been in the field a number of months stood before the group of missionaries in one of our little council meetings and said: "Would that I could say as you brethren have said, that I know that the gospel is true. I believe it is true, I accept it, and I am glad to be here doing what I can for its furtherance, I have the means and I want the privilege of staying in the field and working until I can say, as these brethren have said, that I know the gospel is true. Not many months after that, in one of our council meetings, this same young man stood up and bore a most fervent testimony. He declared that he knew that it was true, and there was real, genuine, sincere conviction in the ring of his voice, and he proved with his works, his diligent application, with his untiring efforts to do all that was asked of him, that it was true; and when the time came for his release he said to me: "Would to God that I could spend my life in the wonderful influence of this mission."

Brothers and sisters, we can all have that spirit if we will; we can all know beyond the shadow of a doubt, if we will. There is a positive rule, laid down by the Lord Jesus Christ recorded by John, couched in these words: "If any man will do his will, he shall know the doctrine, whether it be of God or whether I speak of myself." If we will do his will, this promise of the Lord unto us will be kept; and in this age of skepticism, when doubt fills the earth, when men in high positions, many of them professed teachers of religion, express doubt as to the divinity of the Lord Jesus Christ, this people, under the guidance of the Priesthood of Almighty God, will be immune to such influences, yea, they will be a testimony to the world that

they know that God lives. I am grateful that we live in this day. I thank God for the vicissitudes that have come to this people, for through them has been born faith, sterling faith, genuine faith in God and his promises; and if we remain true, our testimonies will grow. We will be loyal to our bishops, loyal to our stake officers, and we will recognize our president and his associates, the men at the head of this Church, as men of God. Their counsel and their advice we will heed. I pray that we may have the strength to do this, and that we do all we can to support our boys and our girls in the mission fields. They know the troubles at home; they know the perils through which we are passing as a people; but they need our encouragement. Let the discouragements in the home and the hardships be kept from them. Send them happiness and encouragement to the utmost, that they may have the fire of the spirit of the gospel in their hearts, and that the testimonies that are growing and being built up in their lives may be strengthened. I thank God for the boys and girls, and for our missionary system. May we, to a man, be back of it, giving them the best that we have, doing the will of the Father, keeping his commandments, and then we can say undoubtingly, unflinchingly, unhesitatingly, when the question comes to us, that we know that God lives, that Jesus is the Christ, the Redeemer of the world, and that Joseph Smith was indeed his Prophet, raised up for this great work, and that the Priesthood of God conferred upon him has come down through a noble succession of leaders and today the man who stands at our head is there because God wants him there, and he is deserving of our support. May the Lord give us this strength, this faith, and this testimony, is my prayer, in the name of Jesus Christ. Amen.

ELDER ROY A. WELKER

(Second Counselor in the Presidency of the Bear Lake Stake of Zion)

I think, my brethren and sisters, that this is one of the most wonderful institutions in all the world. I have been impressed, ever since I was a boy, with the fact that the majority of the people of the world have been followers of leaders. I have been impressed, as a young student, with the life and influence of the great Confucius, Socrates, Plato and many of the modern wonderful scholars. I always had a longing desire to understand their marvelous principles and methods and systems of thought. I wanted to be on the inside, so to speak, of all that they knew, and all that they did, and strove to find out their ways. Quite early in life a call to a mission came to me. I saw an opportunity in that to gain experience. I struggled for a testimony. It came; and then the dream that I had of a student's life was very much upset. I was impressed with the character of Joseph Smith, of Brigham Young, and of the other presidents and leaders of this Church. But I immediately noticed a wonderful dif-

ference between them and the so-called scholars of the world. It soon dawned upon me that there was a vast difference between them and the other men of the world. The first class had been led and directed, apparently, by their own powers. They had taken credit unto themselves for that which they had unfolded for their followers. I noticed in the life of President Joseph Smith, our Prophet, God's inspired servant in the world, a disposition not to take credit unto himself, but to give credit to that God with whom he said he had conversed—not that indescribable God that so much puzzles the world today. So I began to give my allegiance to him as a leader, and to try to follow the teachings that he had given to the world through revelation from God. My testimony soon grew, and was strengthened, and I learned that we, in this world, my brethren and sisters, are children, not of the men of the earth, but that we are children of God. All that I have, all that I ever hope to be, I trust will be given as service to this great cause of the Latter-day work which I know is the work of God, not that invisible, incomprehensible God, such as is taught in the world, but he who was revealed to Joseph Smith in person, who has been revealed to many of our leaders, and whom we know by testimony, as we have known, if our hearts have been attuned to it.

It was my good privilege while upon my mission to Germany to have President Grant visit us, and also my pleasurable task to translate some of his sermons into the German language. I know with what power and authority he spoke, and how the people were convinced that he was indeed a servant of the living God, and my testimony was wonderfully strengthened upon those occasions. I came to know, not by reason, not by logic, not by the philosophies of man, that President Grant was a servant of God, but by that spirit and that testimony which surpasses all that method of arrival at knowledge. I am happy to be numbered with the Saints of God, to claim as such men President Grant and his counselors, the quorum of the Twelve Apostles and all the others constituted authorities of the Church as our right leaders, inspired and appointed by God in those wonderful positions.

May the work of our Father progress, may we be inspired with the thought and the knowledge constantly that amongst the Latter-day Saints is the power of God, the only authority to speak in the name of God in the earth. The Priesthood of the Almighty is here in our midst, although others may claim it; yet they cannot be true, for the Lord said, when he visited Joesph Smith: "They are all wrong." We have no quarrel with our brethren of the world, but we do differ with them in their opinions as to authority. They can never come to a proper knowledge of God except through the channels of the Priesthood or the authority of his servants whom he has appointed.

May the Spirit of the Lord be upon this conference during its

various sessions. May those who preside have a rich outpouring of God's Spirit with them. May we all know, even those who perhaps are not of our faith, down deep in their hearts, that the prophets of God live, and that they are here in our midst. May our testimonies grow and increase. May we follow the instructions that are given, for in them is safety. May we through our faithful lives, in the end, be saved in God's kingdom, I pray, in the name of Jesus. Amen.

ELDER PETER M. HANSON

(President of the Bear River Stake of Zion)

My brethren and sisters: It is with a spirit of humility that I stand before you here this morning, in the opening session of our general conference. I feel very grateful, my brethren and sisters, for the opportunity I have of being a member in the Church of Jesus Christ of Latter-day Saints. I am fully in harmony with the remarks of our President this morning. I have witnessed the humiliation of some of our brethren who are not able to meet their obligations, that they have contracted, while we had "flush" times. I am sure, my brethren and sisters, if we had heeded as our President said this morning, the counsel that we received from the Prophet Joseph F. Smith, here, a number of years ago, and which has been spoken in our conferences from time to time, that we would have been much better off financially as a people. I have tried, my brethren and sisters, to obey this counsel, and today I do not owe a man a dollar, and I am mighty thankful for this.

I am reminded now that I left my native land fifty-two years ago, as a boy then sixteen years of age. I did not have a dollar. I interceded with an uncle of mine who paid my immigration to this land, and when I landed in Ogden I was one hundred and ten dollars in debt. It took me two years to liquidate that debt—two years of hard labor, after I came here. But that was the first thing I did after I arrived here in Utah. My relatives in the old country rather spurned me when I joined this unpopular Church. They thought, of course, that I did wrong. But when I think of it, my brethren and sisters, and of the blessings I have enjoyed since I came to this land, arriving here as I did with not a penny; and today, though I have many wealthy relatives in the old country, today perhaps I could buy out some of them. That is the condition; that is a part of the blessings, my brethren and sisters, that have come to me through obedience to the gospel of the Lord Jesus Christ. I feel this morning, as the brethren have said, to give my time and my talents, and all that I have to this great cause for I owe it all to the gospel of the Lord Jesus Christ. I pray, my brethren and sisters, that the Lord will inspire us, that we may do right, keep his commandments, live according to

the light that we have received, and be in harmony with his servants who preside over us. I feel that we are greatly blessed when the general authorities come into our stake of Zion. We have been favored always in this respect at our quarterly conferences, with a visit from the general authorities of the Church, which we appreciate, brethren and sisters. I feel that I am in harmony with the servants of the Lord, who preside over us, and I pray that the Lord may bless us, that we may labor in love and in harmony and enjoy the blessings that we receive through the gospel, which is my prayer, and I ask it in the name of Jesus Christ. Amen.

ELDER JOSEPH F. McGREGOR*(President of the Beaver Stake of Zion)*

I am reminded of a story of an Irishman who went into a drug-store to get some medicine. He asked the price. The druggist told him that it was so much for the medicine, and so much for the bottle and the label. He hesitated: "Well," he said, "hurry up and put a price on the cork, and let us know the worst." I am very thankful that Beaver comes toward the beginning of the alphabet so that the worst will soon be over.

I was grateful, in listening to the remarks of President Grant this morning, that I was a Latter-day Saint, that my spirit had been held in reserve until this latter day, when I had been permitted to come upon the earth, when the gospel has been restored, and to think that I am affiliated with a people who enjoy so many blessings. We have been told that the death rate among the Latter-day Saints is eight and three-tenths per thousand. I believe that the death rate in the United States is nearly double that. As I recall, it was nearly double that last year; and educated people are sitting up and taking notice. They think there must be some cause for this condition. We have a very high birth rate. I did not quiet understand this morning whether it was thirty-six per thousand; I believe that is what it was. How much higher it is than the average in the United States. I think it was twenty-two or twenty-three last year. Our birth rate is far ahead of that of the rest of the United States, and our death rate is far below. We know why this is. Through obedience to the law and ordinances of the gospel, the Lord is blessing his people, and he will continue to bless us. The way of the transgressor is hard, but we always receive blessings both in this life and in the life to come, by obedience to the laws and ordinances that He has laid down for the governing of his children.

I was thinking this morning how this country had been changed since the advent of the Latter-day Saints, and I was thankful in my heart that, when the Pioneers were met at Green River by Samuel Brannan and he tried to get them to go on to California, they

refused to go, that they settled in this forsaken country. It was a forsaken country, and forbidding at that time; but the Lord knew what he was doing, and his servants were susceptible to the promptings and influence of his Spirit, and they knew what to do. President Brigham Young told them, when they were anxious to go to California, that if they would remain here, the Lord would temper the climate, and he has done so. One of our elderly brothers, Brother White of Beaver, was telling me yesterday, as we were riding up, about the conditions that obtained in that town in the early days. In the first place, they thought it was so cold that they could only dairy a little, but President Young told them that if they would plant the hardier grains, wheat, oats, and grains of that kind, these would grow. They did so. They made a dam in the Beaver river and turned all the water upon thirty acres; but they cont'ned, and now they are watering with the Beaver river and its tributaries thirty-nine thousand acres, and they could water a great deal more if it were economically used. They are now raising plenty of fruit, apples, pears and fruits of that kind, and we have been told just recently by Mr. Peet, a man working for the railroad company, that it is the best place in the world, that he knows of, to raise celery. We are expecting to get some Hollanders in to show us how, this spring. We hope to raise other things besides those that we are raising at the present time.

I know that the Lord has blessed his people here in the valleys of the mountains, and what is said of Beaver could be said, practically, of most all the towns in our fair state. The Lord is overruling affairs for our good, as he has done from the beginning. I have often when a small boy, heard it stated that ship captains wanted our people on board. It was a well-known fact that the vessels did not go down when "Mormon" immigrants were on board, and they were out bidding for those immigrants to go in their vessels. I recall hearing Brother Brimhall tell a story, during the world war, as I remember it, that a ship had been torpedoed. They were getting the women and the children off on the life boats. Four "Mormon" boys stood by the railing looking over, and the captain came up to them and told them, "You go on this boat, and you on the other." And he assigned the four boys to as many different life boats. Someone spoke up to the captain and said: "Don't you know that these boys are 'Mormons'?" "Yes," he said: "I know it, and that is the reason I am assigning them to those life boats, because 'Mormons' don't sink." Brother Brimhall said he did not want to tell that story until he knew absolutely that it was true. He wrote and got the information, and then he felt free in telling it.

I know that the Lord watches over his people. I recall hearing my father tell when he was returning from a mission to Europe that a number of our elders were on their way home. They were very anxious, as the elders usually are, to get home, but when they came to Cedar Rapids, Iowa, they went to get their lunch baskets replenished. You

know "Mormon" elders do not patronize the diner, as a rule, because they haven't money enough. When they returned to the depot the train was just pulling out, and they missed it. They were very much disappointed, so anxious were they to get home, and they had missed their train. But there was nothing for them to do but to wait for the next train, which they did. As they came along a few miles out there was depression and a swale, and the train that they had been traveling on, and on which they should have continued, had collided, head on with another train, and the cars were piled up thirty feet high on either side of the track. It was no accident that they missed the train. The Lord had an overruling providence.

So many instances could be told. I am reminded now of the conditions that obtained in Galveston when our elders were there at that great catastrophe, the sea heaving itself beyond its bounds, sweeping over the city, destroying so many hundreds of people there, and so much property. Our elders were housed in a small two-story frame building that was left intact in that part of the city—a wonderful manifestation of the overruling providence of our heavenly Father; and in the California disaster, in San Francisco, not one of them was hurt. We have been told that few have been injured in traveling to and from missions, and no vessels have gone down carrying brethren bound for Zion. We know how in the Zion's camp movement, when they were going up there, they were so anxious to reach Clay county, and President Woodruff has told us in his journal that they had so many difficulties to contend with. Wagon wheels ran off, wagon tongues were broken, and there was this, that and the other to delay them, so that they were compelled to pitch their tents between Big and Little fishing rivers. Soon after they had made their camp, five men rode in and told them that they would see hell before morning, and just then a little cloud began to unroll. It looked about as big, Brother Woodruff said, as a man's hand; it began to unroll, and in a few minutes the whole sky was inky black. A terrible storm came up. As the Prophet came into the schoolhouse, where they were for shelter, and shook the rain from his hat and coat, he said: "God is in this storm," and the enemy told them, afterwards, that in forty minutes Little Fishing River rose forty feet. You will all remember how the efforts of the enemy were thwarted. There were those in Ray and in Clay counties and in Jackson county who were uniting together to exterminate this little band of "Mormons," but the Lord intervened, and their plans were not permitted to mature. The next day Colonel Sconce, with some of his associates, came into the camp and he wanted to see and talk with the people, a people whom God had defended and whose battles he had fought. After talking with the Prophet and listening to a history of the people and their sufferings, tears came into their eyes, and they promised to go back and do all that they could in order to allay the prejudice which existed against the "Mormon" people, which, be it said to their credit, they did.

I believe my ten minutes are up. I pray the Lord to bless us, my brethren and sisters, with his Spirit, that we may be fed the bread of life, in this conference, and go forth better prepared to perform our duties in this Church, is my prayer, in the name of Jesus Christ. Amen.

ELDER JAMES W. FUNK

(President of the Benson Stake of Zion)

My brethren and sisters, it is because I have made it a rule and practice of my life to respond to the calls that have been made of me that I stand before you this morning, for I assure you that I feel very weak and incapable, in a measure, of filling this position except that it be to comply with the call that has been made of me. I rejoice in the spirit of this conference. I had not felt, I believe, before, as I have felt this morning, that there is safety in following counsel. I had not realized to the same extent that I do now, the closeness of temporal and spiritual things in the welfare and well-being of the people of the Church. It has been said by some that the "Mormon" people lay too much stress upon the temporal things of life, that they are not spiritual enough in their teachings; but, as the President said this morning, we know the consequences that have come to those who have disregarded the counsels of President Joseph F. Smith in the matter of getting out of debt and keeping out of debt. Because of their failure to comply, disaster has come to them, and they now find it necessary, in many cases, to abandon their property and to leave for new fields, to take their families into new environments and into environments which may be detrimental to their spiritual growth and advancement, that may be conducive to drawing them away from the Church and its teachings. The President did not say so, and I do not say it, but I wondered if this is not just as good a time to put into effect today that counsel which was given several years ago, as it was then. No prophecy has been made, I think, from this stand to the effect that we are standing today in perilous times financially. No one has predicted that this wave of temporary prosperity shall continue—perhaps I should not say "temporary," because I hope it is not temporary, but the signs of the times would indicate. I think, that we are at least in a state of uncertainty, and while the financial clouds are lifting today, as they have been for several months—I have failed to find anyone who is keeping abreast of the times financially, to predict safety beyond the next few months, and there is always the proviso that for the next two or three, and some will say as far as six, months, there is apparent safety in matters of finance, but beyond that, no prediction is made. It occurs to me, brethren and sisters, that today is just as good a time to keep out of debt, to strive to get out of debt, those of us who are in debt, as was the day when President Joseph F. Smith counseled it, and when other leaders of the Church

have counseled it, because, as I recall, they have always given advice of that kind. It occurs to me, too, that one of the first duties that we owe, and we should not forget it, is the duty that we owe to the Lord: Pay your tithing, brethren and sisters, in the time and the season thereof, and that does not mean, to us who live in agricultural sections of the country, to pay our tithing in December, but it means to pay it every month of the year, as means come into our hands; and then at the end of the year we will not be owing the Lord tithing that we should have been paying at the beginning of the year and throughout the months thereof.

There is safety in counsel. It has been evidenced on every hand. That brother and that sister who follow the counsel of those who are placed in authority to lead us and guide us, will not go far wrong, but will be found in every crisis safe, standing not only safe as to themselves, but in a position to help and to assist those with whom they come in contact. I have a sincere testimony in the divinity of this work. I know that it is the work of God; I know that those who are in charge of the work at this present time are holding their positions because of their call from the Lord. They are answering the call that has come to them, and from my personal contact with these men, as it is my privilege, my very highly esteemed privilege, brethren and sisters, to come in contact with them occasionally, I testify to you who are not so favorably situated as to come in personal and intimate contact with them, that they are men of God, sincere in their desires to lead the people in the way that God would have them to go, sincere in their teachings and in their living, with hearts full of prayer for the welfare of the people of this dispensation, and I am sure that God is inspiring them, leading them, that they may in turn inspire and lead us. May God bless the Latter-day Saints and help us at all times to do his will, is my prayer, in the name of Jesus Christ. Amen.

ELDER CHARLES A. CALLIS

(President of the Southern States Mission)

Brethren and sisters, it is a good thing to live in the present. The Apostle Paul said: "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark, for the prize of the high calling of God in Christ Jesus." There was a people in days of old who garnished the tombs of the dead prophets but who persecuted, stoned and put to death the living prophets. I believe that if a man is in opposition to the President of the Church today, such a man would have been found in opposition to the Prophet Joseph Smith. I also believe that if there is a disloyal American in this country today he

would have been disloyal had he lived in the days of George Washington.

In a conversation with a prominent minister, two or three years ago—he was a fine gentleman I believe, a good man—we discussed the great World War, and I said to him: "Do you not think that this great World War foreshadows some great event, such as the glorious second coming of the Son of God, to judge the people and to inaugurate the blessed millennium?"

The minister replied: "I think so now; but if a man had told us, eight years ago, that this World War would have fallen upon the world with all its horror, we would have laughed him to scorn and then crucified him."

I said: "Doctor, men did crucify such a man. Joseph Smith, the Prophet of God, foretold the great Civil War; he likewise predicted by the gift and the power of the Holy Ghost, that the World War would come to vex the nations. He died a martyr for the testimony of Jesus Christ."

The mission of this Chruch is to preach the gospel, to cry repentance unto a crooked and perverse generation, and in this dispensation the Almighty has declared that the whole world is ripening in iniquity, and it must needs be that the children of men be stirred up unto repentance. We have proved that God was as he always has been, as he always will be, right, for he knows what is in man. He said: "That by reason of transgression cometh the fall; which fall bringeth death; and inasmuch as we were born into the world by water, and blood and the spirit which I have made and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water and of the Spirit and be cleansed by blood even the blood of mine Only Begotten Son, that ye may be sanctified from all sin, and enjoy the words of eternal life in this world and eternal life in the world to come, even immortal glory. For by water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified. * * * This is the plan of salvation, unto all men, * * * and thus may all become my sons." The Apostle John said that every man that hath thi's hope in him, purifieth himself even as he, God, is pure. What hope? He tells us: "Beloved, now are we, the sons of God." In this glorious hope we do purify ourselves. But the pernicious, the groveling, theory which teaches, or seeks to teach that we came from a lower order of creation, that we came from low degree, does not purify. But the gospel of Jesus Christ does purify us, for through it we know that we are the sons of God, that our heavenly Father is the Father of our spirits.

I bear my humble testimony that the Gospel is the power of God unto salvation, "I am not ashamed of the gospel of Christ," said Paul, "for it is the power of God unto salvation." Brethren and sisters, the Latter-day Saints are not only not ashamed of the gospel, but are not ashamed of its author, even Jesus Christ, for we testify that he is the

Son of God, the Redeemer of the world, the Savior of mankind, the author of eternal salvation; and in this hope we will abide and progress to eternal life. This testimony is the strength of this Church, and may we ever abide in it is my humble prayer, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

While Joseph Smith and Sidney Rigdon were engaged in translating the Scriptures, they said:

"And while we meditated upon these things," [the things they refer to were in regard to the resurrection] "The Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about,

"And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

"And saw the holy angels, and them who are sanctified before his throne, worshiping God and the Lamb, who worship him forever and ever.

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begetten sons and daughters unto God."

Thank the Lord that Joseph Smith saw and conversed with the Redeemer, that the Redeemer of the world was introduced to him by God our Father. Thank the Lord that somebody else, in addition to Joseph Smith, has left us his testimony that Jesus is the Son of God, and that the voice from heaven bore record. Thank the Lord for the gospel.

"And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us—

"That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

"That through him all might be saved whom the Father had put into his power and made by him."

These passages came to my mind as I was listening to the remarks of Brother Winslow Farr Smith. I want to read just a few words for the benefit of all Latter-day Saints, from the first section of the Doctrine and Covenants:

"Search these commandments, for they are true and faithful, and the prophecies which are in them shall all be fulfilled.

"What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.

"For behold, and lo, the Lord is God, and the Spirit heareth record, and the record is true, and the truth abideth forever and ever."

The choir and congregation sang, "High on the mountain top." Benediction was pronounced by Elder Lewis R. Anderson, president of the Manti Temple and former president of the South Sanpete stake.

The Conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION

The afternoon meeting was opened at 2 o'clock by President Heber J. Grant who announced that the choir and congregation would sing, "We thank thee, O God, for a Prophet."

After singing, prayer was offered by Elder Joseph R. Shepherd, president of the Logan Temple.

Following prayer the choir and congregation sang, "O ye mountains high."

PRESIDENT CHARLES W. PENROSE

I thoroughly enjoyed the meeting this morning. I hope I shall enjoy the meeting this afternoon, and particularly, that while I speak to you I may be led by the Spirit which was here this morning and prompted the remarks that were made, and which the Lord has blessed me with many times, at home and abroad, when it has become my duty to stand up before a congregation.

I am suffering from some disabilities which are very unpleasant to me personally. They are of physical character but I am not sick abed. I am thankful indeed that I am able to be present this afternoon and look upon this vast congregation. I wish I could see you clearly, as I used to do in times that are past, but my eyes are about worn out, I think, and I do not have any faith that I shall recover the keen eyesight which I enjoyed for so many years; but I am thankful to God this afternoon to be present.

THROUGH THE SPIRIT WE ARE FED THE BREAD OF LIFE

I was grateful this morning, with all my soul, in listening to the remarks that were made by our brethren who spoke by the Spirit and from their hearts. I think we are able to tell when a man talks from the heart or merely from the brain. Some men who are accustomed to public speaking can roll out a very fine discourse or oration or lecture that comes from human thought, and it is subject to human errors, very often, and we can detect them; but when a man speaks under the influence of the Holy Ghost, the Comforter, the Spirit of Truth, the light that comes from God to the soul of man, there is something about what he says that goes to our hearts, not only to our ears but it goes down into our inward being, and we are fed with the bread of life and we are nourished thereby and we carry away with us, when we

go home, or wherever we go, the influence of it. It clings to us. It not only rings in our ears when we hear good sentences, but the spirit of it goes down into our inward being and we are refreshed and revived and fitted for the duties that devolve upon us as servants of the most high God.

THE CHURCH THE MOST WONDERFUL ORGANIZATION

One of the speakers said that this was one of the most wonderful organizations on the earth, all of which is true, but a word more might be added,—that it is *the* most wonderful. It is so, because it is different from anything else organized on earth in the shape of religion. There are many differences between our views, doctrines, and principles, and our way of doing things, and the various religions in the Christian and the heathen world, but there is this great difference; everything in this Church is as directed by divine revelation. One of the brethren alluded to the manifestation of God, the Father and the Son, to the Prophet Joseph in his boyhood, something which he relates himself and we can read in the book called the Pearl of Great Price, which contains a great many things that we all ought to give heed to and understand. There are revelations in that little book that came direct from the Father through Jesus Christ his Son, to Moses, long before he gave the law on mount Sinai, which were revealed to him in vision; and the same visions that he gave to Moses were given to the Prophet Joseph, I think about June, 1830. They are of great moment and they contain great and glorious principles and promises.

WHAT GOD REVEALS, ORDAINS AND COMMANDS IS HIS RELIGION

One thing clearly revealed in that which God gave to Moses before he gave him the Mosaic law, as we call it, was the point that what God calls men to and ordains them to and reveals unto them is his word and that it shall abide, and that it is different from that which comes from man only. He does not accept just what man may choose to offer him, either by way of sacrifice or by any other way. That which he ordains, that which he reveals, that which he commands is God's religion that comes to us, and *that* we should observe and obey. It is all right for all the inhabitants of earth, according to their own notions, to breathe out their desires to the Lord and to offer to him what they think is good for them to offer, but the Lord instituted sacrifices in the early times, and when our parents were driven out of the Garden of Eden, Adam was told to build an altar and offer a sacrifice to the Lord, which was to be from the firstlings of his flock. Adam was a tiller of the soil, as well as keeper of flocks, but that which the Lord commanded him he did without question. When he was asked by the angel of God, so we read in that vision to Moses, why he did that, he said he did not know but he did know that God had commanded it. That was enough for him. Then the angel explained to him that this sacrifice that God commanded him to offer was in the similitude of the great sacrifice to

be offered by the Only Begotten Son Jesus the Christ. That was the name given to him by the Father, we are told. So Adam did that understandingly; so did his son Abel; so did Seth, and so did others of his posterity, away down to the time of Enoch, Abraham, Isaac, Noah, Jacob and Moses. This was offered in the way that God ordained, and therefore it was acceptable in his sight.

GOD HAS SPOKEN IN THE TIME IN WHICH WE LIVE

Now in these times in which we live, God has spoken again from heaven. For a long time there had been no direct intercourse between the Father and the Son and the inhabitants of the earth, by way of commandment and revelation. They were left, to a large extent, after they departed from the Gospel that his Son revealed, to their own devices; and so confusion came into the world and "darkness covered the earth and gross darkness the people." In the midst of this, many of them thought they had great light, but that which they had came from their own reflections, to a large degree, and communication was not kept up between Deity and humanity. Now, when the Lord revealed himself, as he most certainly did, as testified to this morning by the brethren, —and I add my testimony that the Father and the Son did manifest themselves to the boy Joseph in the grove near his father's house, where he went to offer for the first time a vocal prayer to God—and when he called upon the Father and asked him which of all the different religious sects he should join, the Father turning and pointing to his Son, said: "Joseph, this is my beloved Son. Hear him." That was the word of God the Father to Joseph the boy. That is the word of God to the whole earth today. It has come to us and we should remember it. It is what his Son Jesus Christ reveals, as the representative of the Father, that we are to receive. And so, all the revelations that have come to us, as referred to this morning by President Grant, contained in the Doctrine and Covenants, which is a collection of revelations from the Lord, came through Jesus Christ, "Hearken to the voice of Jesus Christ, the great I Am, whose arm of mercy hath atoned for your sins," is the opening phrase in many of those revelations.

CELESTIAL OR ETERNAL MARRIAGE

The Lord has disclosed to us in section 132 of the Doctrine and Covenants, a revelation concerning his ways and concerning things of time and things of eternity. Among them is the law of celestial or eternal marriage. That is only one of the principles revealed there. Here is what the Lord says in verses 8 to 11 of that section in the Doctrine and Covenants:

"Behold, mine house is a house of order, saith the Lord God, and not a house of confusion.

"Will I accept of an offering, saith the Lord, that is not made in my name?

"Or will I receive at your hands that which I have not appointed?

"And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was?"

Just think that over. That is an eternal principle. God reveals what he wants done and his people are to abide by it and carry it out in their lives.

The revelation goes on to say:

"I am the Lord thy God, and I give unto you this commandment—That no man shall come unto the Father but by me or by my word, which is my law, saith the Lord.

"And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God.

"For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed."

Based upon this principle, the Lord continues:

"Therefore, if a man marry a wife in the world, and he marry her not by me, nor by my word, and he covenant with her so long as he is in the world, and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world. Therefore, they are not bound by any law when they are out of the world."

Further than this the Lord goes on to say:

"And again, verily I say unto you, if a man marry a wife and make a covenant with her for time and all eternity, if that covenant is not by me or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid, neither of force when they are out of the world, because they are not joined by me, neither by my word."

So, therefore, the Lord institutes his order of eternal marriage and he warns his people that unless they abide by that law their union cannot be continued, they cannot increase in the world to come, and their marriage does not last any longer than the time that they live in the flesh. After death comes that is the end of it.

SHOW THE CHILDREN WHAT THE LORD ORDAINS AND WHY

Now why should the Lord accept of all those different religions that men have made? Why should the Lord accept of offerings that men offer which he has not commanded, and neglected to do that which he *has* commanded? There is no reason in my mind why he should. Therefore, says the Lord, if men do this and they do not abide by his law, it does not continue. So, here is something we should understand and teach to our children. Mothers and fathers in Israel, make it plain to your children, not in an offensive way, as some have done, but show them what the Lord ordains and why he ordains it, so that they may, if they will, enter into the new and everlasting covenant of marriage as God has ordained, do that which will continue in and after the resurrection from the dead and abide eternally;

wherein they will find everlasting increase and power and dominion worlds without end.

LEARN WHAT THE LORD HAS COMMANDED AND OBEY IT

In the sectarian world there are a number of religious organizations. All of them, perhaps most of them at any rate, have some good in them. That which is good and true is all right; but there is not one of them according to that revelation, that has been set up and ordained by direct commandment of the Lord. This Church is *sui generis*. It is of itself. There is no other organization on the face of the earth that has been organized under direct revelation and commandment of the Most High, and organized personally under the direction of Jesus Christ, the Only Begotten Son of God in the flesh. Hear him, O ye nations! Hear him, O ye Latter-day Saints! Find out what the Lord has commanded and obey it and there shall be peace in your souls and you shall have contentment, not only the remission of your past sins, but you shall have the abiding witness in your souls that gave so much comfort to our brethren who spoke this morning, and we can all have it, as one of them testified.

Now then, that is the principle upon which that commandment is founded, by which our people are told to enter into the sacred order of celestial, that is, eternal marriage. If a man marry a wife in the new and everlasting covenant and it is sealed upon their heads that that marriage shall endure, and they live according to it, they shall come forth in the first resurrection, and they will continue in it forever and ever and there is no end to their increase and their glory and their dominion and their power. It leads to infinitude, which we cannot fully comprehend now but which we will when we receive that Spirit in its fulness and receive our resurrected bodies, quickened after the power of endless life; we enter into an infinitude of knowledge which will come to us as the ages and ages go on and there is no end to it.

THE LORD HAS SET UP HIS CHURCH AND KINGDOM

Now, I know this is true. I know it just as I know that I live, that the Lord, in these last days, has commenced the work referred to by all the holy prophets since the world began, to set up his Church and kingdom. This is "the kingdom of God." This is the kingdom of heaven into which no one can enter except in the way that the Lord has provided. Christ says: "I am the way, the truth and the life. No man cometh to the Father but by me," and "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." And he has declared that we cannot enter into the kingdom except by the door, not only for the remission of sins but to enter into that Church and kingdom of God. That is what he taught to Nicodemus. He told Nicodemus, first, he "could not see the kingdom unless he was born again;" and the Apostles taught, in their

letters to the churches of their time, that they had to be "born of the word of God" that comes through Christ, which opens the eyes, which enables people to see the truth. "Faith cometh by hearing, and hearing by the word of God," says Paul. But, how can they hear without a preacher, and how can he preach except he be sent? (Rom. 13:17.) That is the idea. God sends men to speak his word by the power of the Holy Ghost, and the Spirit resting down upon the hearers who are willing to receive it, kindles faith in their souls by the testimony that is born and they see the light right here. And then very often, in our public gatherings, in the streets and in our meeting places, and by seeing that which is right, faith is kindled in their hearts, which is the beginning of the gospel of Christ, the beginning of true religion. Faith in the true God is the beginning of true religion, and that leads to repentance. This is what Oliver Cowdery could not understand when he had that dispute with the Prophet Joseph, in the rise of the Church. The revelation says that all who have "received the Spirit of Christ unto the remission of their sins shall be received by baptism into the Church." (Doc. and Cov. sec. 20:37.) Oliver could not understand that, and he had the hardihood or assumption to call upon the Prophet Joseph, in the name of God, to erase that from the revelation, but of course the Prophet did not erase it. He had received it from the Lord and it is the eternal truth. What the people of the world need is something to lead them up to repentance, and then to be baptized for the remission of sins, and this is the operation, the first operation of the Spirit of Christ in the soul of man. Seeing the kingdom and entering into it are different operations. When he hears the word and believes it, faith is kindled in his heart and it leads to repentance, and repentance to baptism, wherein is the remission of sins, and he comes in by the door into the Church or Kingdom of Christ, and is then confirmed by the laying on of the hands that he may receive the gift of the Holy Ghost; that is the Holy Ghost as a gift, an abiding witness, a continual testimony, something that stays in the soul, not given like a flash of light for a time and taken away again, not like the temporary light that lights every man that comes into the world, although it is from the same source; but the abiding witness as a gift from God, as Peter taught on the day of Pentecost, when the Jews began to see that they had been in the dark and that their nation had rejected the Messiah. They cried: "Men and brethren, what shall we do?" Then said Peter: "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive *the gift of the Holy Ghost*. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call;" all that receive the word, if they believe and repent and are baptized they shall receive the Holy Ghost. They are first born of the word, next born of the water and of the Spirit. (Read I Peter 1:23; Jas. 1:18.)

ONLY ONE GOD'S RELIGION

Now, my brethren, in the different sections in the world they have their religions and a great many of our people are being led off here and there, particularly out in the world, to attend their services. There is no harm about that, but they should come to the understanding that there is but one God's religion and that is what God reveals. There is only one gospel and that is the gospel of Jesus Christ, about which President Grant read this morning from that glorious vision that Joseph Smith, the prophet, received, with Sidney Rigdon. He saw it. Sidney saw it, and it is one of the biggest testimonies that although he had to be cut off this Church for his transgressions, yet he never denied his testimony; and so with the three witnesses to the Book of Mormon. They say what they testified of, and their testimony remains and abides and what they said is true. Now then, we want to teach our children that they may understand that there may be good things in the religions of the world and in the educations of the world; that which is good is all right, that which is really scientific is all right, but a great deal of what is called scientific is nothing but philosophical, and some of it is vain philosophy. The Lord is our God and he created or organized the world on which we stand, as he organized many other worlds, as shown to Moses, and he gives his word to the people to obey, and that which he reveals should be obeyed.

THE LORD'S PLAN FOR THE GOVERNMENT OF HIS CHURCH

In the discipline of his Church, he has created a splendid establishment, or organization. We understand it and we should get to understand it fully. I recommend, my brethren, and measurably my sisters, to become fully acquainted with Section 107 of the Doctrine and Covenants, in which the organization of this Church is embodied and set forth in great plainness. There is the Lord's plan for the government of his Church. Now, when his servants whom he has called and set apart and ordained to certain offices and work in the Church, bring forth something for the obedience and edification and order of the Church of Christ by the power of the Holy Ghost in them, by the authority that he has revealed,—the Holy Priesthood referred to this morning—it is of the Lord. He says so. He has ordained and set up his Church in that form, and that which he has given to us will abide. It will never be taken from the earth. Some of the people want to know what we will do if the First Presidency is dissolved by death and the Twelve Apostles are all gone. What then? That is an *if* you need not bother yourselves about. There will always be somebody on the earth in this Church that can set in order the things of the kingdom; but if they do it, it will be done by the commandment of God, by revelation from the Most High, the Eternal Father, through Jesus Christ his Son who is at the head of the Church. This is his Church,—the Church of Jesus Christ of Latter-day Saints,—and we

should be ready and willing to obey every commandment that he reveals; and the order established therein is of God and it will continue and abide and spread forth and prevail. Hear it, O Israel! Be obedient to the Lord your God, as revealed from the heavens through Jesus Christ, and it will be done to the Church in the order and manner that he has prescribed and set up, for his house is a house of order and not a house of confusion. When people have the presumption to go off on the side, on the right or left, or in any direction they please, and officiate in the Lord's name in things that do not belong to them, it is void and of non-effect; and so with the ordinances and administrations of men not authorized of God and not clothed upon with the authority of the Holy Priesthood that comes through Jesus Christ, the Son of God, to the Church.

PERSONAL TESTIMONY

I do not want to enlarge on this any further, because I would be taking up too much time. I have occupied a little more than my time this afternoon. But, brethren and sisters, I feel well in mind, in spirit, in all my being. The Lord has been with me through my ministrations in many lands, for many years. I have preached this gospel in many of the states of the Union, throughout the British Isles, through the continent of Europe, in the Scandinavian countries, and on some of the isles of the sea; and I am ready to do anything I am told to do that the Lord may require at my hands. I am pleased and proud to be associated with the present President and leader of the Church. Like one of the brethren who spoke this morning, I have been personally acquainted with them all from the days of Brigham Young right down to the present time, and I can testify that they are men of God and that they occupied those places they held by the word and will and commandment of God and in the authority of that Holy Priesthood which has been restored to earth.

I know this Church and organization is different from anything else in the world. It is of God and not of man. That which is of man, so far as it is of man, is from men who are ordained and appointed to represent the Lord, to act in his holy name, under the direction of his authority and priesthood, and I testify to you that it shall continue to abide though many of us will pass away.

I rejoice today in the truth. I rejoice in the testimony of Jesus. I rejoice in the knowledge that Christ did give me my freedom. I am free. How? Free from the sins that were remitted at the waters of baptism, free from the vanities and vain conceptions of men, free from folly in doctrine and principle, free from the influence that men would exercise to bind my soul. I am free to carry out the will and commandments of the Lord, which I hope to be during the remainder of my existence on the earth. I have devoted my life and time and what ability I have had, for many years to the service of the Church. I rejoice in that. The Church doesn't owe me anything. I owe everything that there is to me to the Church, and I love it and I love the truth. I

love my brethren and I love the good work in which I am engaged, and I love you, my brethren and sisters in the gospel of peace, and I desire your welfare and that of your posterity, for in that will be a great deal of your joy in the worlds to come,—in your children and children's children.

THE SPEAKER'S BENEDICTION UPON THE PEOPLE

God bless you, as he blessed Ephraim, and in your seed many of the nations of the earth will be blessed. Through them God will work out his mighty plans, many of which are not yet disclosed; and the kingdom of God will roll on and the truth will be triumphant and darkness will be banished and the reign of evil will cease. Satan will be bound and his hosts with him, and the wicked will not continue to flourish. The righteous will prevail and the kingdom and government of God which he has set up will cover the earth until the very earth itself, having filled the law of its being, will be resurrected and clothed upon with the glory of God, and Christ will be its king.

God bless you, brethren and sisters. May his peace abide with you and be in your homes, surround your homes with everything that is good, bright, lovely and comfortable. Teach your children in kindness to come up in the way that God Almighty has established and that is going to prevail. It is going to be *the* kingdom. The kingdoms of this world will become the kingdom of our God and his Christ, and he will reign forever and ever. May we all be found worthy to reign with him in glory, through Jesus Christ. Amen.

Two little girls, Florence and Blanche Critchlow of Ogden, sang a duet, the old, familiar hymn, "O My Father."

Their voices were clear and distinct and every word could be heard throughout the whole, great congregation.

President Grant, at the close of their singing, stated that these children should teach some of our professionals how to sing so that we could understand the words. He announced also that amplifiers had been placed in the Tabernacle, to aid the congregation in hearing the speakers, and that if there were any who were standing who could not hear, they would be able to hear what was being said in the Assembly Hall and have a good seat.

ELDER EDWARD W. CROFT

(President of the Bighorn Stake of Zion)

I have been coming to the general conferences of the Church, my brethren and sisters, for over thirty years. I feel today that I am honored, and that it is a privilege granted me this day to look into the faces of so many of my brethren and sisters. I am thankful above all other things in the world that this day, my brethren and

sisters, I find my soul in tune with this great and marvelous work that has been established by our heavenly Father. I was impressed with the statement of President Grant this morning that there were only a very few of the general authorities now left who were present at the dedication of the wonderful temple. I remembered that I had been listening to a great many of the brethren, and I was thankful in my heart that I could say truthfully that in all I have ever heard or ever read from them, I have been able to find myself in harmony with them. I am glad this day that I have a testimony of the gospel of Jesus Christ, that I retain it as delivered to me from my mother and father who received the gospel in England many years ago. I am proud of the fact that I can, in humility, be counted worthy to assist, in my humble, feeble way, in the great and wonderful work of the Lord. I am laboring in the Big Horn stake of Zion. You remember that some twenty-two years ago, the people were called to colonize that country, and I am certain that there are brethren and sisters here who will be glad to know of the success of the work of God in that country, because of the fact that we were called there, a great many of us. With some of the other brethren who spoke this morning, I can say that we are somewhat in bondage, in debt, because we failed to follow the counsels of the authorities of this great organization; and while our lands, some of them, are mortgaged and boggy, I would like to bring to the Church the message from our stake that we have very few people who have mortgages on their faith in God, and their confidence in the leaders of this Church, and in the Priesthood of Almighty God. Two weeks ago last Sunday we held a little district conference over in a district of our stake, and the bishop and ward clerk announced that there were one hundred percent of the Latter-day Saints present in that meeting, within a radius of ten miles of the meetinghouse. It has been a pleasure to me, my brethren and sisters, to labor in that stake of Zion.

I am also thankful, today, that from the little study I have made of the science in which I am practicing, that of a practicing physician, I have not found anything in the healing arts that begins to compare with the healing power of the Priesthood, and the prayer of faith, following the anointing with oil. I would like to testify to you this afternoon, my brethren and sisters, that with all the ability that I have been able to acquire in the diagnosis of disease, I have found, in the wonderful faith of our people, that the promised blessings do follow the believer in Jesus Christ, in the wonderful things that he said would follow the believer; and that notwithstanding the fact that I spend a good many more hours in the practice of medicine than I spend in the preaching of the gospel, and in my labors in the Big Horn stake of Zion, I find that all of the diseases, irrespective of the fact that they are produced by germs, many of them specifically, give way before the prayer of faith, and that in pneumonia and heart trouble, in fractured bones and in all these things that the human body is heir to, I

have found the prayer of faith accomplishing all and more, yes a thousand times more, than we have been able to accomplish, in many respects, as a profession.

My brethren and sisters, I know that this is the work of God. I know that my acquaintance with all of the leaders since President Brigham Young has taught me that they have been men of God. I have been personally acquainted, slightly, with each of them, and I can testify to you this day that I have not been able to see anything else than success following all of our people who believe and follow the instructions of the authorities of this Church. Once more I say that I am more than thankful this day that in all the journeys I have made to the general conferences, I have been able to find myself in harmony with everything that has been taught and advocated by the brethren, and where I have put it into practice, success has followed my efforts. I testify to you that God lives. I know that he is my Father; I know that he is the Father of our spirits, I know that Jesus Christ is his Son, his Only Begotten Son in the flesh, and I thank God this day that I do know that he is my Redeemer. I testify to you that Joseph Smith was and is a prophet of God, chosen and selected to do a marvelous work and a wonder, and I am thankful that I can find myself in touch and in tune with the teachings that he gave the Latter-day Saints. It is our privilege to follow his direction, and the direction of those whom God has chosen to succeed him, even unto the present day, and thereby be saved in the celestial kingdom of God. I thank my Father for this privilege, for this blessing of meeting in this conference. I am very thankful that my part of it is over with; but it is an honor to any man to face a congregation of Latter-day Saints such as this. I love the people of God. My professional work has taken me into their homes. I can testify to all the world that the Latter-day Saint home, guided and directed by the Spirit of God, is the most wonderful place in all the world. It makes men and women good, pure, and holy, and prepares them to do the wonderful work that God has revealed through his servants. May the Spirit of God be with us, and bless us and strengthen us, that we might receive it with open hearts and with thanksgiving unto him, and with gratitude for all the blessings that this conference may be the greatest conference we ever attended. I ask it in the name of Jesus Christ. Amen.

ELDER HEBER C. AUSTIN

(President of the Bingham Stake of Zion)

I feel, my brethren and sisters, very weak, in attempting to occupy this position for just a few moments. I assure you I desire an interest in your faith and prayers, that I may be led to say something that will be in harmony with the spirit of this conference. I have been delighted with the instructions and the testimonies given to us, and borne to us, by our brethren who have spoken. I was delighted with

the remarks of President Grant this morning wherein he gave the statistics of the Church. We observed there the wonderful things that this Church is accomplishing, the wonderful things that it has accomplished, not only in spiritual matters, but in temporal matters. I have never been one of those who have felt to find fault with the temporal activities of the Church. I believe that it is very hard to draw the line where the spiritual things should cease and the temporal things begin. I realize that this Church and the activities of the Church have not only been the spiritual salvation of its members, but have been their temporal salvation, and if we would listen to the counsel and instructions that are given to us, from time to time, by our brethren here, we would not find ourselves in the troubles that we sometimes do. The fact of disobedience is always followed by serious consequences.

Like my brethren who have spoken to you in the sessions of this conference, both this morning and this afternoon, I rejoice in the fact that I have been permitted to associate with these splendid men who constitute the general authorities of this Church. I find myself in perfect harmony with them. I sustain them with all my soul; and the people whom I represent, whom I have the honor to preside over in the Bingham stake of Zion, in the Snake River valley of Idaho, sustain the authorities of the Church. We never hear of any murmuring, we never hear of any complaints; and we are endeavoring and seeking to live our religion. We are not always obedient to the counsel and advice given to us. If we were our condition would not be what it is today. I remember very well the brethren repeatedly, in their visits to our quarterly conferences, have advised our people to get out of debt and keep out of debt, and had we listened to that counsel it would have been a great blessing to us.

I find myself, however, like one of the brethren who spoke this morning, that I have endeavored to obey that counsel. I am not in debt, and I suppose if I were I would not be able to pay. But let that be as it may. I know that the brethren are inspired by the Lord to advise and counsel the Latter-day Saints, and I know that in obeying their counsel there is safety. You have heard many hard-luck stories about our people. I think probably we have been represented really worse than we are. In my visits to Salt Lake, from time to time, my friends come up and condole with me in the very serious condition that prevails in our section of country. Well, in a measure it is serious, but it is not so bad as you think it is. The great majority of our people are sound financially. We have some small percent, I suppose, that will eventually find themselves in bankruptcy, but the great majority, a good percentage of our people, are sound financially. If we exercise a little patience, a little helpful influence, a little encouragement, because we have in that section of country the best, yes I think the best agricultural district in the intermountain country, we shall pull through. I don't know of a section of country, anywhere, where you can produce more to the acre than you can in the Snake River valley,

amply supplied with an abundance of water, a splendid climate and a good soil. We have, probably, during the time of our prosperity, during the time of easy money, gotten away from the habit of industry to some extent. We may have thought that we could afford to retire and employ someone else to do our work, and we shall have to return to first principles. We ourselves, have to learn, and also teach our families, to be industrious, and when we do that we shall find ourselves on the road to recovery.

I rejoice in the gospel. Like many of the other brethren who have spoken, I was born of splendid, good parents who made all sorts of sacrifices, if you could call it sacrifice, to embrace the gospel. They passed through the trials and tribulations, many of them, of the early history of this Church, and they implanted in the hearts of their children a testimony of the gospel. Like my brother who has spoken before me, I know that the gospel is true. I know that Joseph Smith was a prophet of the Lord, and I know that these brethren who have stood at the head of this Church from that time till now have been called and sustained of the Lord. May the Lord bless us and help us, I pray, in the name of Jesus Christ. Amen.

ELDER JAMES DUCKWORTH

(President of the Blackfoot Stake of Zion)

Those who have had the privilege of occupying this position can appreciate the feelings of one who is unaccustomed to it as I am, and I realize unless I am assisted by the Spirit of the Lord in my remarks that I shall not edify the Latter-day Saints. I have no thought in my heart at this time other than to say what shall be pleasing to the Lord, and tend to strengthen and to edify and to build up his people. I rejoice in the latter-day work, and for the privilege of being a member in the Church of Jesus Christ of Latter-day Saints. It has always been a pleasure to me to bear testimony of the divinity of this work, and of the divine mission of the Redeemer of the world and of the Prophet Joseph Smith, as well as all of his successors in the presidency of the Church. One thing I have appreciated very much in my labors, in the Blackfoot stake, and that has been this: During the years that have passed since I was appointed to preside over that stake, I have had the privilege of entertaining nearly all of the general authorities of the Church, at times, and I want to bear testimony to the character of the men who have presided, and those who now preside over the Church of Jesus Christ of Latter-day Saints. The Savior said: "By their fruits ye shall know them," and I know from my experience with these brethren, coming in contact with them, I know in my heart that they are men of God, and that they have brought into my home the Spirit and blessing of the Almighty. I have regarded their visits to my home as a privilege to be highly esteemed, both by myself and by my

family. I have learned, or ought to have learned, rather, that the only safety for the Latter-day Saints lies in keeping the counsel of those who preside over this Church. Like many of my brethren, I have not always done that which I have been asked to do, but I have never known them to give counsel except that which was right and which would bring the blessings of God the eternal Father. That has been my experience, and I testify of this in regard to the counsels that have been given by these brethren. Every principle which they have advocated, every word of counsel which they have given in the Blackfoot stake, has been good, and calculated to edify and build up the Latter-day Saints there, both temporally and spiritually. I have rejoiced in my labors in the stakes. There is nothing that I like in this world better than to labor as a missionary in this Church, in an effort to bring souls to a knowledge of the truth, and I hope that as long as I shall live upon the earth, I may be true to those who preside over this Church, to the principles of life and salvation, and to God the eternal Father. I bear testimony to the divinity of this work, that it is of God, that it is not of men. It has not been organized of men, only as they were directed and inspired by the Almighty, and it has been watched over by the Father from the beginning, and I have faith that it will continue to be the case to the end, that this is God's work, and that he will take care of it; that no matter what we may hear about the leaders of the Church from time to time, we may have an abiding assurance that the Lord is with them, that he is guiding them and the destiny of this work. May the Lord help us to be true to him and to his work, to do all that may be asked of us, by those who shall preside over us, that we may spend our time in usefulness and therefore in happiness while we labor here in mortality, for there is no happiness aside from doing that which is right and just in the sight of God. Wickedness never was happiness. Righteousness always was, and it always will be. May the Lord give us strength to be true to the end of our days, I pray, in the name of Jesus Christ. Amen.

ELDER WILLIAM L. ADAMSON*(President of the Blain Stake of Zion)*

I am indeed grateful to my heavenly Father, on this occasion, my brethren and sisters, that in my weakness I can bear my testimony unto you that I know God lives, that I know Jesus is the Christ, and that in this dispensation a prophet of God has been raised up to make known unto the world the wonderful truths that God would have revealed unto his people, Israel. I thought this morning, as we saw our beloved President stand before us, of the words of the ancient prophet, wherein he said: "Where there is no vision the people perish." And it seems to me that this scripture has been fulfilled in behalf of the Latter-day Saints to the utmost, because from the moment that the Father and

Son appeared unto the boy Prophet, and that glorious vision burst upon his soul, the wonderful power of vision and heavenly manifestation has been constantly before this people. The wonderful power of vision that the Prophet had in directing and establishing this work and in leading his people from place to place under such trying ordeals, surely must demonstrate to the world beyond all question of doubt as well as to this people, that he was indeed a mighty prophet. The wonderful vision of that mighty prophet Brigham Young as he started on his journey westward over a thousand miles of trackless waste,—the faith that was instilled within his soul was not of the present, but of the future, and as he saw this people established in their strength and in their might in the midst of these Rocky mountains, what was the thing that urged him on? That vision of the future which he beheld, that he knew he was being led, with his people, by Almighty God. When he stood overlooking this valley and saw this waste of wilderness, and he said: "This is the place," surely it was the vision of the future which he beheld that inspired him on, to bring that little band of pilgrims into this wonderful intermountain country; and each of our leaders in turn, each with his own mission and his own particular work to perform, all have beheld and made known to the people the wonderful visions of the future, which they have seen. I wish to testify that I know that our leaders are men of God, that their time and their energy and their lives are dedicated to the work and to the welfare and well-being of the Latter-day Saints. May God give us strength to appreciate their worth to us as a people, and their ability to lead us and to direct us as God would have us led and directed. May we have faith to follow where they lead, that we may all be led safely back to our Father and our God, I pray in his name. Amen.

ELDER REY L. PRATT*(President of the Mexican Mission)*

I am very happy, my brethren and sisters, to have the privilege this afternoon of bearing my testimony to you relative to the truthfulness of the gospel as it has been restored in this day and age in which we live. When the Savior of the world questioned his disciples as to whom men said that he was, we find, after various answers given by different ones, that Peter answered distinctly: "Thou art the Christ, the Son of the living God." He was informed by the Master that flesh and blood had not revealed this unto him, but that his Father in heaven had revealed to him this great truth. The Savior speaking to Peter said: "Upon this rock I will build my Church, and the gates of hell shall not prevail against it." I am reminded that ninety-three years ago today, the Church of Jesus Christ was organized and established, and from that beginning has been built upon the rock of revelation. It is marvelous to contemplate the structure. It is marvelous when we

contemplate how it seems that the very gates of hell have been arrayed against this work from the day of its inception, that in no way or degree have they prevailed against it. My mind has reverted back over the history of the Church today, and it seems to me that in the marvelous structure that has been built upon the rock of revelation not one single stone has been misplaced, neither has one had to be taken down or set aside; and the structure stands today as a testimony that it is built upon the rock of revelation. More than ever before in my life there has been borne in upon my soul the truth of this fact that Joseph Smith was in very deed a Prophet of God. I bear you my witness, brethren and sisters, that I know that God spoke to him. He appeared to him in person, and our Father in heaven introduced to him in this age in which we live, the Savior of the world, his Son, who died upon the cross, who had in himself, as the Father has, life; and he took up his life, even after he was crucified, becoming the first fruits of the resurrection. I testify to you that by revelation from that God to Joseph Smith the Church has been established, and that it stands, and I bear my testimony likewise that those who have succeeded in the presidency of the Church, from then until now, are prophets of the Lord, inspired by him. My heart and my soul thrill with this truth.

I wish to bear to you my testimony also concerning that great volume of scripture which I am sometimes led to believe we do not appreciate, namely the Book of Mormon, which is a record, brethren and sisters, that was written by prophets inspired of the Lord, and it came forth in this day and age in which we live by the inspiration of the Lord. It contains the truth of the everlasting gospel. Not one single thing recorded in that great volume has ever been controverted by any discovery of any nature whatsoever that has been made since it was brought out in the world. It has been my good fortune to travel somewhat in fields rich in archaeology, in this country, and I bear you my testimony that not one spade of earth has been overturned that has revealed a single thing except what is corroborative of the Book of Mormon and its being a divine record.

It is my faith and prayer that this work will go on to triumph. I know that it will. I sense and realize, my brethren and sisters, because of the work, perhaps, that I have been engaged in for some years, that there is a very great responsibility resting upon the people of this Church to bear this testimony before the world. We sometimes imagine that we have warned the nations of the world, but still those of us intimately engaged in the missionary work know that there are thousands and millions of people who have not yet intelligently come in contact with these great truths, and the responsibility is upon us of carrying the gospel message to the nations of the earth, for the Savior of the world has decreed that this gospel of the kingdom shall be preached in all the world as a witness, and then shall the end come; and I say it shall not come until this shall have been an accomplished fact.

Brethren and sisters, this responsibility rests upon us. In our

homes let us breathe the missionary spirit, that our sons and daughters may grow up with a realization of the great work that devolves upon them. Let there be some little thought toward the preparation necessary, for it is a fact that a great deal of preparation for usefulness is made after missionaries come into the missionary field, preparation that might well have been made in our homes, at our firesides, by the teachings of the fathers and the mothers to their children, seconded, of course, by the work of the great auxiliary organizations which are in the Church. I hope that in the future as we grow in faith, in testimony and in the knowledge of these things, we will grow in usefulness and in preparation, that we may be pillars of strength wherever the Lord calls us to labor, and that we will bear off triumphantly, so far as we are concerned, this greatest of all great works in the world. May the Lord bless us and help us to this end is my prayer, in the name of Jesus Christ. Amen.

ELDER S. NORMAN LEE

(President of the Box Elder Stake of Zion)

These conference proceedings, up to this time, have been rather exciting for some of us. That has been the case with me ever since I discovered that the President was calling on speakers in the alphabetical order of the names of their stakes.

Brother Duckworth said that those who occupied this position knew what the feeling was. I might add that *only* those who have occupied this position know what the feeling is, surrounded as we are by men whom we have learned to revere, men in whose presence I have always felt very humble, men whom I have learned to love, as I have come to know them better. And then to be faced with such a vast audience! I am thankful indeed that the faces within the radius of my sight are all friendly faces. That is very comforting. I have faced audiences much smaller than this, but more formidable, in a sense, in that many of them were unfriendly, and I think I may depend upon you, my brethren and sisters, to offer up a prayer in my behalf that I may get through this experience satisfactorily.

It is difficult, when one sits down to consider the various principles of the gospel, to determine which of them should be stressed, because of the importance of so many of the principles of the gospel. There are circumstances, however, that bring into relief some of the principles of the gospel more than others, and just at this time I am concerned very much with the financial condition of our people. I am lending money as an agent, and it falls to my lot very often to urge people to pay up their interest. I have quit urging them to pay on the principal, because that does not happen nowadays, except in very isolated cases; but I do urge them to pay up their interest, and keep their loans in good standing, and some of the tales that are brought to me are really heart-breaking. One of the brethren, Brother Austin I

think, said that the condition of the people in Idaho had been represented to be worse than it actually is. That may have been done by people who came in contact with borrowers who were not able to pay up, and they have judged the entire community by the condition of those few. Now, in our community, which, by the way, I think is in every way the equal of the Snake River valley in the products of the soil, or in other ways, we have a great many people who are not able to pay their debts. They did not hearken to the counsel of the servants of the Lord, and there is one thing that stands out very prominently I think, and I consider that item almost unconsciously whenever I have occasion to deal with such a case. I am referring to the matter of the payment of tithes. I think that tithing is the economic law of salvation, or is the law of economic salvation to our people. I don't believe that Latter-day Saints can expect to prosper constantly and continuously if they ignore that very important law. It is a combination of material things and spiritual things that the Latter-day Saints cannot do without.

A few days ago I received an order from a loan company to prepare a supplemental abstract, dated from the time that a certain mortgage was filed in our county, down to the present time. I knew just what that order meant, because I have had a number of them. It meant that they were preparing foreclosure proceedings. I got in touch with the man before I executed this order and had a long talk with him, and he told me of his troubles, misfortune in business, sickness in his family, and a lot of troubles of that nature. Now, it happens that I audit the books of some of the wards of our stake every year, and in auditing the tithing books of the ward where this man lived I discovered that while he had paid tithing pretty well for a number of years, he had neglected that very important law about two or three years ago. In other words in 1919 he had appeared on the tithing books for the last time; and when I asked him how much he was in arrears with his interest to this loan company he said: "A little over two years." "Well, now," I said, "you don't seem to be making very good progress do you? What do you think the future holds for you?" "Well, I don't know," he said, "I am at a loss to determine whether I shall let the loan company take this farm of mine or whether I shall attempt to pay anything more on it." I spoke to him then and said: "Why did you quit paying tithing two or three years ago? You see, I know your record." "Well," he said, "I did not have the money to pay it with." I asked him if he had not had any money at all, if he had not ever received any money. "Oh yes," he said, "I have received money, but I have had to use part of it for the maintenance of my family, and there have been a dozen people hounding me all the time for all that I could spare out of it." "Well," I said, "why didn't you pay the Lord his one-tenth of that first?" "Well, because the other people were right there dunning me for it, and the Lord wasn't." "Well now," I said to him, "My brother, there is only one way for you

to get out of this trouble, and I feel safe in promising you that if you will begin at this time and pay your tithing, absolutely honestly, as you go along, and every time that means or substance come into your hands, you will be rejuvenated, you will see your way out, and ultimately you will triumph." He said, "I think I will try it."

My brethren and sisters, I feel entirely safe in making him that sort of promise I know that if he is honest with the Lord and pays his tithing absolutely honestly, and observes to keep the other laws of the gospel as far as he understands them, the Lord will come to his help, because "man's extremity is the Lord's opportunity."

I was talking to a man in this fashion not so long ago and he said: "Well it does not look very good for a strong man to repent after he has got in debt so far he can't wiggle. It does not look very good for him to repent when he is compelled to do it." I said to him: "I think it is a whole lot better to repent under pressure than not to repent at all." Somebody in England asked me regarding the Manifesto: "Why was it that President Woodruff would not receive a revelation concerning the matter of polygamy and issue that manifesto until the laws of the land were bringing such pressure to bear that there was scarcely any way out of it?" I answered him in this way: "I don't know of any time when a revelation is more needed than just when you do not know what to do." And that is the way I feel about these things. Brethren, if you have neglected your duty up to this time, and you see the light now, and you are inclined to repent and to observe this law, I think that I can promise you that the Lord will come to your rescue and that you will be delivered from the hands of your enemies as you now regard them—those who are trying to collect money from you. I feel a little freer in talking about this matter in the presence of my brethren here on the stand than I should do if I were out entirely on my own responsibility, because if I make some statement here that is not wise, or is in error, I can be corrected before my words have done any harm.

May the Lord bless his people that they may see the necessity of rendering more zealous devotion, that they may see that they cannot prosper without observing and keeping the laws of the land as made known to them. It is a blessing, a privilege, and it is a pleasure to receive commandments. One of the things the Lord promised the people was that if they would be obedient he would give them commandments not a few, and I think that we cannot receive them and disregard them and hope to prosper. May the Lord bless us all together, I ask it in the name of Jesus Christ. Amen.

A letter was read by President Grant from President Heber Q. Hale, of the Boise stake of Zion, announcing his regrets at his inability to be present at the meeting today

ELDER DAVID R. LANGLOIS

(President of the Burley Stake of Zion)

It is a pleasure to be present at this conference. I have enjoyed immensely its spirit. I love to work in the Church. I don't remember a time in my life when I did not enjoy laboring in the work of the Lord. I don't remember a time in my life when I did not have a testimony of the gospel of Jesus Christ. Even as a boy, I felt as strong in my testimony, with the knowledge that I had, as I do with the added knowledge that I have since been able to gain, and I can testify to you today that I know that President Grant, and all the brethren associated with him, are righteous men, men whom God has called to preside over his Church here on the earth, and men whom he is pleased to recognize as the directors of his kingdom here on earth. When counsel, advice or instruction comes from them, it is for us to receive it and act upon it, for it is as if it came from the Lord himself.

I was much impressed at our conference a year ago by the remarks of President Grant in advising our people to raise sugar beets. We were so much impressed on that occasion that we went home from that conference and did all in our power to get our people to follow the advice of the brethren, so that we were successful to quite an extent in increasing our acreage of sugar beets, not nearly to the extent that we should have been, but those who heeded the counsel were blessed. I was very much impressed by the remarks of one man who is not a member of the Church, but when the instructions were given by President Grant he said: "I believe that your leaders are looking to the interest of your people, and I think that I will follow President Grant's advice." He planted twenty acres of sugar beets, though he had not intended to plant any. I would to God that all of our Saints could have that same faith in our leaders. Brethren and sisters, we will never go wrong when we follow their advice.

I had occasion to go to the president of my stake, while living in Utah, for advice, on one occasion, and when he gave me the advice it was just the opposite from what I wanted, and I want to tell you it was a test of my faith to follow his advice. It was when I moved to Idaho, and he said: "Go, and the Lord bless you. We have bishops of wards and presidents of stakes all over that country. Now you go and be one of them." I never dreamed at that time that I would be one of them, but through the inspiration that came to him as an officer in this Church, he saw the future, and it was not long after that until I had an occasion to give advice myself. I was but a boy, young in experience in the Church. I was called to preside over a little branch of just a few souls in the locality in which I had settled, and a man came to me and said: "Brother Langlois, I have come to you for advice." And when he said that, it frightened me, to think that I would have to give him advice. I feared because he came to me in my official capacity. I offered a prayer to the Lord, while he was

relating his circumstances, and the vision of that man's future passed before my eyes. I saw just what he should do and what would be the result if he did as I told him, and I related to him what he should do and promised him what the result would be. I also saw what the result would be if he disregarded that counsel. I told him that if he did the opposite, he would lose all he had in the world. He went home and chose to do the very thing that I told him not to do. It was not three months until he had lost everything he had in a worldly way, and because of that loss his wife became dissatisfied and, taking her children, left him also, so that he had lost everything that he had but the clothes he stood in. It was one of the greatest lessons of my life. I realized more fully than I had ever realized before, that when we go to any of the officers of this Church for advice that it is as if God had given it. We should not go unless we expect to follow that advice.

I remember when Elder Hyrum G. Smith, our Presiding Patriarch, visited our stake. I think it was Elder Smith. He told our people, though they had lost out, to remain where they were, not to move to any other place, that conditions were just as good there as any other place, but to get a new footing and stay where they were. One brother came to me a day or two after and said: "President Langlois, our visitor has upset all my plans. I expected to leave Burley in a very short time. I have lost my place, I have nothing here to stay for." He said: "What shall I do? Shall I follow his advice and stay here," I said: "There is only one answer that I could give, and that is to follow the advice that has been given, and the Lord will bless you if you do." He said: "I will take his advice." He went home, and about three or four months later he came back to me and told me how things had opened up. He had secured another place on very favorable terms, and he was much better off than he had been before the financial crisis came. The place he had secured was better than the one he had lost, and he did not owe half as much on it as he did on the other place when he purchased it. It was another testimony to me that if we will follow the advice and counsel of the authorities we will never go wrong. May the peace and blessing of the Lord be with us and help us always to follow the advice and counsel that are given to us from our brethren, I pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

My attention has been called to the fact that seventy years ago today the corner stone of the Salt Lake Temple was laid, and that the Nauvoo legion was called out under the direction of my father as Major-General.

The choir and congregation sang, "Do what is right."

Elder Edward H. Anderson, clerk of the Conference, pronounced the benediction.

Conference adjourned until 10 o'clock Saturday morning.

SECOND DAY

MORNING SESSION

President Heber J. Grant presided at the meeting which began at 10 o'clock a. m., Saturday, April 7.

He announced that the choir and congregation would sing, "How firm a foundation, ye Saints of the Lord."

Elder George H. Brimhall, president emeritus of the Brigham Young University, offered the opening prayer, after the singing.

The choir and congregation sang, "Redeemer of Israel, our only delight."

ELDER JOHN A. WIDTSOE

I have rejoiced, my brethren and sisters, in the thrilling and remarkable testimonies that have been borne during this conference. My testimony has been strengthened. I shall go out with food for reflection for the next six months and longer, and feel to rejoice that I had the privilege of hearing the address of our President and the testimonies that have been borne at the two meetings that we have had of our conference.

HAPPY IN THE KNOWLEDGE OF THE GOSPEL

I am always happy to bear my testimony, even though it has to be done under the difficult sense of responsibility that rests upon every person who attempts to address the great gathering in this tabernacle on these great occasions. I do know that this is the gospel of Jesus Christ. I bear witness to the truth of the testimonies that have already been borne, and wish to add that there is no greater joy in my life than that which comes to me because of this great and abounding knowledge.

THE "MORMON" INSTITUTION WORKS

Many thoughts have gone through my mind, as through yours, during the two previous sessions of our conference. I have been reminded especially of a remark made to me just a week ago today when I happened to be at Jerome, Idaho, in the company of a number of people who were not of our faith. One man, a prominent man in the county, said to me: "The enemies of 'Mormonism' may say many things about your faith, but it seems to me that there is one thing that we can all say in behalf of the 'Mormon' people and the 'Mormon' institution,—that it works; it works successfully in behalf

of mankind. It achieves and has achieved that which it sets out to achieve." This remark made me think seriously about a good many things pertaining to the gospel, for it seems to me that there is no higher test of truth than that an organization succeeds in doing that for which men establish it or hold it in honor. In fact, I believe one of the great modern philosophies is based entirely upon the principle that if a thing works in behalf of its cause, if a system is successful in achieving the purposes proposed, there must be a large element of truth in that system and in such attempts. So one of the proofs of the truth of "Mormonism" lies in the fact that during the long period of its existence, approaching a hundred years, it has successfully been able to bring peace, happiness, joy and satisfaction into human lives, into the lives of those who have partaken of its blessings.

A SURVEY OF OUR EDUCATIONAL CONDITIONS

This question of "workability" came to my mind yesterday when our President gave a number of statistics pertaining to the present condition of the Church. Most of my time during the last few months has been given over to educational work in connection with the Church school system. When the President gave the figures as to the number of Latter-day Saints attending college, high school and elementary school I was reminded of the comparative value of those figures as another evidence of how successfully "Mormonism" works in behalf of its people. According to the figures given by President Grant yesterday, we have in this Church 8.6 young people attending college out of every thousand members of the Church; whereas, in the whole United States there are only 4.9 per thousand of population attending college. In this Church we have nearly twice as many college students per capita as in the country at large. I was interested also in the high school figures. According to the figures given us yesterday, there are 60.6 individuals per thousand attending high school in this Church; whereas, in the United States as a whole, there are only 20.8. That is, nearly three times as many young people are attending high school in the Church of Jesus Christ of Latter-day Saints as are attending high school, on the average, in this great land of ours. In the elementary schools, the difference is not so great, for in our Church there are 223.3 students out of each thousand of membership, attending the elementary schools, as against 204 in the country at large. Nevertheless, this is also a substantial increase, though not so great, because of the fact that elementary education is usually required by law in the states of the Union; but as soon as the high school and the college periods are reached, where men's free agency above and beyond the obligations of the law is manifested, then at once this great Church leaps forward far beyond the average of the people of this country. I have no doubt that there may be other communities in the United States with probably nearly as high a college and high school attendance, but I

doubt whether any survey that may be made will show a higher attendance of college and high school students.

I call your attention to this not merely because of the interest it always awakens in us to find that we are standing high in the desirable activities of the world, but because it shows how "Mormonism" functions in the life of humanity, how thoroughly it works. Education is placed as one of the great and foremost activities of a civilized world; and here a despised, and sometimes more than despised people, makes a survey of its educational conditions and finds that the spirit of education is stronger within this group of people than in any other, perhaps, throughout the country, and stronger than the average within the country as a whole. Another evidence, another test of the truth of "Mormonism."

CAUSES OF THE VITALITY OF "MORMONISM"

Many people have asked how it is that "Mormonism" so functions; how it is able to work in such a fashion in behalf of humanity; because I might take anything else, any other activity, sound and good and designed for the welfare of the human race, and show practically the same conditions that apply to the course and the cause of education. One man will declare that the reason why these things are so in "Mormonism" is merely because by some accidental condition, great men have arisen in "Mormondom." Joseph Smith was a tremendously great character; every student, whether of our people or not, will admit the greatness of the man. And so, those who do not understand us will say we had a great man to found our Church and that explains how we are able to show a condition so favorable. Another will say that Brigham Young was such a great man. And so, as I read recently in a book not long since published, all "Mormonism" may be explained because of the great men that "Mormonism" has had. Another book declares that the reason why this test of truth, this test of fitness to human conditions, measures up as well as it does, is because "Mormonism" has been placed under very difficult conditions. It had to fight its way in Missouri. It had to fight its way out here in the desert. It has been opposed by men, and as a consequence it has been able, through opposition, to develop into the great institution that it is today.

Any such explanation, my brethren and sisters, is insufficient to those of us who have understood the spirit of the remarks that have been made at this conference. There are in this Church great fundamental principles, and reflected from those principles are great fundamental practices. The possession of these principles, the use of these practices, lie at the foundation of any explanation of the vitality and the strength and the fitness of "Mormonism" to serve the human race; and that is my testimony to you, as I understand this great gospel of Jesus Christ.

SOME GREAT PRACTICES AND PRINCIPLES

President Grant spoke of some of these great practices, in his address yesterday. He called our attention to the soil, to the home, to the advantage of placing the family unit in the open country, to deal with nature and the problems of the soil, and he laid it down to all of us who care to follow him, as a fundamental practice in the building of this Church. This Church cannot get very far along unless it does adhere to these fundamental principles and practices, such as were outlined to us yesterday. As to the soil and its products and life on the soil and life under the open sky, and the life of contest, not with men so much as with nature, with the soil, with the water we put on the soil, with the air, the sunshine, and with the various conditions of agriculture; out of such contacts and out of such contests comes the great strength that we need in the building of our world. "Mormonism" is full of just such principles and such practices. The safe road is to be trodden by those who understand these practices, who attempt to live them, and to use them in their daily lives as eternal reflections of fundamental principles of the gospel.

I bear you my testimony that it is easy, if one will but humble himself and keep near to God in prayer and in service, to understand these great fundamental world-shaping principles of the gospel of Jesus Christ, and almost as easy to practice them.

A GREAT REBUKE OF DOUBT

Today and yesterday have seemed to me, in this tabernacle, to be a great rebuke of doubt. I am speaking just now before one of the amplifiers, and if I am speaking into this concave device properly. I imagine that my voice is carried much better than it ordinarily is, into the remote parts of this building, and possibly into the Assembly Hall. It is a tremendous advance, a tremendous rebuke to those of my day, unbelievers in God, who have said to me: "What is the use of praying? God cannot hear. Your voice merely stirs waves in the air, and God is so far away that the waves disappear and cannot reach Divinity. You are wasting your time." Yet today we have these great amplifiers under the stand, that I looked at yesterday, by which these waves are taken out of the air, thrown into some other medium, and carried on again into the air until the voice is spread broadcast over the earth, if we so desire. I know, my brethren and sisters, that the main concern of man is to make of himself, by righteous living and by proper attempt, day by day, by doing that which he knows to be right, a great amplifier by which he may understand the whisperings of the Holy Spirit of God. I pray that every one of us may be given such strength, may be given such will and such opportunity as to make ourselves clear instruments for the discovery of the great truth that God has in store for all of us; and I bear you again my testimony that this is the truth, in the name of the Lord Jesus Christ. Amen.

ELDER WILLIAM H. MENDENHALL

(President of the Bannock Stake of Zion)

It seems to me, my brethren and sisters, that the President proceeds on the theory, "If at first you don't succeed, try, try again." It was not my privilege to be present at the conference meetings yesterday. Some of my friends have told me that the first day of conference I was called for twice.

I rejoice in being present at this conference. I endorse all that has been said. I endorse the remarks, the instructions, and the discourse of the President of the Church yesterday, while I did not have the privilege of hearing them. For twenty years I have been connected with the presiding authorities of this Church, acting in the capacity of one of the presidency of the Bannock stake of Zion, and in those twenty years I have learned that the presiding authorities in this Church are men of God, who are inspired of the Lord to direct its affairs in all the world. And so I have no hesitancy, while I did not hear the brethren, in declaring to you that what they said was the word of the Lord unto this people.

I represent twenty-five hundred Latter-day Saints in the southeastern part of Idaho known as the Bannock stake of Zion. Ours is a farming and stock-raising community. While during these few years of hard times our people have been severely "strapped" financially, some of them, yet they maintain the faith of the gospel, a desire to serve the Lord and to keep his commandments; and I believe, in the main, the people of our stake have endeavored to carry out the instructions that have come to them from the general authorities of the Church in the years past—to keep out of debt; and therefore, I feel that the people of Bannock stake will eventually survive this financial difficulty and things will be normal again.

In the beginning of the organization of this Church, Joseph Smith, Sr., the father of the Prophet, accepting the testimony and the mission of Jesus Christ, inquired what he might do to further the work. The Lord, through the instrumentality of the Prophet, gave the revelation contained in the fourth section of the Doctrine and Covenants, beginning with this sentence: "Now behold, a marvelous work is about to come forth among the children of men." Dr. Widtsoe, in his discourse this morning, has pointed out to us some of the marvels of this great latter-day work as it pertains to education, the training of the youth of Zion, and the establishment of truth and righteousness, information and knowledge in the hearts of the young people of the Church.

The Lord further says: "O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day."

I believe, my brethren and sisters, that this revelation applies to us. The Lord requires that we shall give our whole soul, our whole ef-

fort and our energy, for the development and growth and the spread of this work in the earth among the children of men.

"Therefore," he says, "if ye have desires to serve God ye are called to the work;

"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might the same layeth up in store that he perish not, but bringeth salvation to his soul."

Then he goes on to enumerate the qualifications that men should possess who are called upon to labor and to minister in this Church:—

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

"Ask and ye shall receive; knock, and it shall be opened unto you."

My brethren and sisters, I commend this revelation of the Lord to the Latter-day Saints everywhere. Let us read it. Let us study it. Let us become acquainted with it, that we may be equal to the duties and obligations that devolve upon us from time to time in the development and growth and onward progress of this great and marvelous work of the Lord.

I bear you my testimony, my brethren and sisters, that I know the gospel is true. I know that God lives and that Jesus is the Christ. I know that the President of this Church, President Heber J. Grant, has been called by inspiration to lead this people, and direct the affairs of this work, and that his counselors and the quorum of the apostles and the brethren who constitute the general authorities of the Church are endowed w th | power from on high, and have the rght to give to the members of this Church counsel, advice, instruction, revelation and admonition for the upbuilding and the strengthening of the stakes of Zion and the people everywhere. May the Lord bless us, help us to do our duty and serve him and keep his commandments, I pray in the name of Jesus Christ. Amen.

ELDER JOSEPH E. CARDON

(President of the Cache Stake of Zion)

I rejoice, my brethren and sisters, in the spirit of this conference, and I feel that its influence will be felt throughout all the stakes of Zion.

This is a glorious work in which we are engaged, and the many opportunities that come to us from time to time should qualify us for the great work that rests upon us as Latter-day Saints. I am often asked, as no doubt many of you are: "What is the best news?" And my answer invariably is: "Zion is grow'ng." I cannot give any better news than this truth; and I believe my statement is verified in the sta-

tistics which were read yesterday by our President. I believe that this work will continue to grow and increase in the earth until it shall have filled its glorious destiny. I believe that today its influence and power is being felt throughout all the civilized nations of the earth. The Lord is raising up great men and women not of our faith who are doing much in spreading the glad tidings of great joy, by bringing down the prejudice of the peoples of the world; and I am grateful to say that never before in the history of this people was there a better feeling among the children of men than at the present time. I believe that this condition will continue to grow, for the light which came into the world over a hundred years ago has constantly increased and it will do so until its power and its influence shall be felt among the nations of the earth.

I regret to say, however, that there seems to be a tendency on the part of the Christian believing peoples in the world to discredit the divine and holy mission of our blessed Redeemer, and we should be all the more constantly engaged in bearing our testimonies to the people of his divine and glorious mission. We know that he is the Son of God, the Redeemer of the world, and that it is his mission to redeem the world from the Fall, and to bring us back into the presence of God, our eternal Father.

The world sat in darkness prior to the coming of the Prophet Joseph Smith, and his testimony to the world has constantly grown until thousands and hundreds of thousands of people can testify, as he testified, that they know that Jesus Christ is the Redeemer of the world. The Holy Spirit, the Holy Ghost, has borne witness to our souls that this is the condition, that this is the truth, and I hope that this truth will never diminish in the hearts of the Latter-day Saints. It is my desire that we shall continue to bear this testimony unto the peoples of the world until they, too, shall be brought to a knowledge of the truth. This testimony came to this boy prophet when he went and prayed unto the Lord to show him which of all the religious denominations then extant in the world was the right one; and as he went and bowed humbly before his heavenly Father, the glorious vision that we have been so imbued with all our lives was presented unto him, and the Father and the Son appeared unto this young boy; and the One pointing to the Other, said: "This is my beloved Son. Hear him." And then this young boy carried on a conversation with these heavenly Beings, and again there was revealed unto the children of men the divine truth of the existence of the Father and the Son and the divine truth of their personality. As we entered into the waters of baptism and had hands laid upon us for the gift of the Holy Ghost, in the own due time of the Lord, we also were able to testify unto the world that we know that God lives and that Jesus Christ is the Redeemer of the world. We have been given that testimony, not by flesh and blood, notwithstanding the devotion and the faith of our parents, but this truth was given unto us by the revelation of Almighty God.

through the testimony and witness of the Spirit, who is the witness of the Father and the Son unto the children of men. I am grateful today that I can bear to you, my brethren and sisters, this testimony, for I do know that God lives and that he is overruling for good the destinies of the children of men, and the events that are transpiring in the world today for the consummation of his glorious purposes. I know that Jesus Christ is in very deed the Only Begotten Son of the Father, and that his mission is divine among the children of men; and it is my desire that this testimony may increase in my soul all the days of my life and that the Latter-day Saints will never allow to creep into their hearts the spirit that is being manifested today among some of the peoples of the world that Christ was not a divine character, that his mission is not divine; notwithstanding that, they will testify that he was one of the great characters of the history of the world.

I know that Joseph Smith was a prophet of the true and the living God, and that his mission in the world is being felt for good among the children of men. I pray that the spirit of this mission may continue to grow in the world until the people of the world may have a similar testimony to our own. I know that his successors in the presidency of this Church are prophets of the true and the living God, and that they have directed the affairs of this Church as the Lord would have them do; and they have been sustained in their high and holy callings by the masses of the Latter-day Saints; and I believe that today a splendid condition exists among the Latter-day Saints. While there is much room for improvement, yet the people's faith is growing and increasing in the stakes of Zion. I pray that this may continue to grow until we shall be able to accomplish the high and holy callings to which we have been called, in the name of Jesus Christ. Amen.

A solo entitled, "The Voice in the Wilderness" was sung by Sister R. G. Clark.

ELDER ARTHUR W. HORSLEY

(President of the Carbon Stake of Zion)

I am very grateful, my brethren and sisters, for the opportunity I have in attending this conference. I, like many others who have spoken during this conference, have been coming to conference for over thirty years. I was just reflecting upon the past, and I believe I am safe in saying that I have not missed a semi-annual or an annual conference for twenty-five years. I did not expect to enjoy the privilege that I enjoy at the present time, and I believe I can go home and safely say to the people that this has been one of the best conferences that I have ever attended, and when they ask me who spoke, I can say: "I was one of them."

I am very grateful to my heavenly Father that the gospel was carried to my native land, and that my grandparents and my parents

accepted of it, and that they were among that class which Christ spoke of when he said: "My sheep know my voice, and a stranger they will not follow." I am very grateful that I have a name and standing in this Church, and that I am, thus far, in harmony with the authorities thereof and in tune with the body of the Church. I am grateful for the blessings we enjoy at home and abroad, and I am grateful for the opportunities we have in life.

I have the honor of presiding over the blackest stake in the Church, the Carbon stake, in which, when the mines are operating, about 15,000 tons of coal per day are produced; and while we are a mixed community, having farmers and miners, and those who do not belong to the Church among us, nevertheless, we have one of the best communities that exists in the Church. We have men who go down into the bowels of the earth for a livelihood, giving honest labor for that which they receive, and I notice that their hearts are right and their blood is red. They are serving the Lord and keeping his commandments.

I rejoiced when I heard the remarks of President Grant yesterday morning, advising the Latter-day Saints to be economical and to be saving and not waste their means. It is very good advice for all of us, no matter where we live. We are traveling fast nowadays in automobiles, and we are living fast, and we purchase things that we could get along without.

I was very much impressed yesterday when I heard President Croft speak to us, when he spoke of the faith that is among the Latter-day Saints, and how they are healed, even without much medicine. I thought of the days when we had no medicine nor doctors. I thought of the days when the boys and the girls were reared upon the farm and were fed bread and milk, cornmeal mush, and milk gravy and potatoes, and that was about all, save a few chickens and eggs. They were thrifty people, and they were almost appendicitis-proof. I believe that what we need to do is to get back to the first principles and to use more milk, use more butter, more cheese, and a little common sense. I believe that then we will be in tune with the body of the Church and we will be benefited financially.

While speaking of the men who go down into the bowels of the earth for a livelihood, I might add that we have many of our young men who do this kind of work and save their money. They walk up to the bishop, when they get their check, and pay their tithing on the entire check, whatever it may be, and they are saving the balance of their money to go upon missions and some have done this and are doing it, and they are feeling well and are spending their time and money in the service of the Lord. I tell you, my brethren and sisters, fathers and mothers in Israel—that is one of the greatest blessings that can come to parents, to have their boy in the mission-field preaching the gospel. We heard yesterday the amount of money that it takes to preach the gospel, but I tell you that the dividend is worth living for.

In my travels from place to place and visiting in the homes of the Saints and among those who have fathers or sons upon missions, I have the opportunity of reading many of their letters. It seems to me that the boys write more to mother than they do to any one else of the family. And the mother takes delight in bringing out the letter and showing it and having you read it and see what the boy is doing and what he is saying.

I was forcibly struck with one letter that I read, wherein the boy was out preaching the gospel without purse or scrip, down in New Jersey—Campden and Plainfield, in that part of the country. He said they could get no shelter; they had no breakfast; they had no dinner, no supper. They had slept in a little barn. They had been turned away forty times during the day and evening when they were canvassing. The people would telephone from one place to another "The 'Mormons' are in town." He said: "We had nothing to eat. We were getting desperately hungry, and all we had was a Book of Mormon or two to sell and we could not sell them. What could we do?" Said he, "We decided to go to one side and pray to God. We had read in the scriptures where it says 'the laborer is worthy of his hire.' So they prayed unto the Lord. And the boy said: "After we had got up and prayed that morning, we went a short distance, where we met a little man who could not speak the English language." By the way, he was a German. He had a little boy by his side, and through the boy he talked, the boy acting as interpreter. This man said to these two young "Mormon" elders: "Come with me; I want to speak to you. Come to my home, I want to feed you and I want to give you a place to rest." So they went and enjoyed the hospitality of the good man. And in the letter the boy said: "Mother, I know God heard our prayers."

There is the dividend that comes to the Latter-day Saints—when they get a dividend of that kind, when the boy writes home and says: "Mother, I know God heard my prayers." He doesn't get that testimony with a pocket full of money. He doesn't get that testimony working around. No, but when he is so humble that he has to go to God, his eternal Father and seek relief and depend upon him; then it is that he gets a testimony of the gospel. So, the boys who go upon these missions are not only beneficiaries to those who are in the world, but they are beneficiaries to themselves and to their posterity; and I know that we cannot spend any money to any better advantage than to spend it for the boys going upon missions, and going to the Church schools, where they can learn and be taught the principles of life and salvation. I do not expect to die a rich man. I would rather spend every dollar I have in giving the boy or the girl a reasonable education and helping them to fulfil missions in the nations of the earth. That is the way I feel about it.

I am always pleased when I hear the brethren bearing testimony of the goodness of the Lord to them, and that the power of God is

in the earth today, and that the sick are healed. I am glad for these things, because I have received the blessings under the hands of the servants of the Lord myself, and I tell you I have faith in the gospel, or I would not be here. I am not ashamed of the gospel, because I know it is the power of God unto salvation. I am satisfied, and I am satisfied if the Lord will help me, to remain the rest of my days if possible with the body of the Church, that I may be able to listen to the dictations of the Holy Spirit that are given to us from time to time. I want to bear you my testimony that no man can get up and truthfully say that, by taking counsel from the authorities of the Church, he has ever lost anything. I have faith in the authorities of this Church. I have faith in them that when they tell me to plant beets I plant beets, and I do not plant potatoes. I have faith in them that when they tell me to go to some place I am willing to go. That is why I went to Price, where I live, because I was told to go there by President Day, who at that time was the President of the Parowan stake of Zion. He said: "Go there and stay and grow with the community." I took his advice and I have never regretted it, and I have never felt as if I wanted to go away from that locality, because I am where the servant of the Lord said for me to go, and that is where we should be.

My brethren and sisters, we have prophets, seers and revelators in the Church today, and I am always willing to listen to the living oracles of God.

I bear my testimony to you that I know that God lives and hears and answers the prayers of this people. I know that the brethren, down to the last ordained as prophets, seers and revelators, in this Church, are ordained of God. I know that President Grant is the right man in the right place. It was made known to me when he was sustained as the President of this Church. I saw in him when he arose in the pulpit, the likeness of the late Joseph F. Smith, and I wondered and I looked and thought perhaps my eyes had deceived me, until the next day when a brother stood up in the stand, who was going to Scandinavia to preside over the mission, and he testified to the very same thing that I saw myself, and he verified it. I thank the Lord that I am here at this conference. May the Lord bless my brethren and sisters in all their labors whether it be at home or abroad, is my prayer for us all, in the name of Jesus Christ. Amen.

ELDER MELVIN J. BALLARD

A very wise man once said: "You cannot judge the full value of the teachings of any man by merely hearing the message. You must wait until you see the result of those teachings as they are carried out in the lives of the men and women who accept them and live them." The world now is having an opportunity to judge the teachings of

the Prophet Joseph Smith, by examining the lives of the Latter-day Saints.

A TESTING TIME

I am sure that it is also true that the world is full of theory. All kinds of theories are advanced by men who have in their hearts a desire to solve the problems of the world, and think they are going to do it. At the same time, I am sure that this is a testing time, when everything will be shaken that can be shaken and when nothing shall stand except that which God has established and that which is the truth. I am not afraid, so far as the Church is concerned, as we enter this great conflict. As the testing time approaches I have no fear, because the Lord himself has decreed that this work shall stand. To Daniel he made it known. Daniel saw our day, and this work, that it should roll forth until it should fill the whole earth, and that it should not be thrown down nor be left to another people. I have absolute confidence, therefore, in the outcome of this work and the fulfilment of that promise. At the same time, to those who have not this faith, we have an appeal to make,—to judge the work by its fruits, by the results that have been obtained from the teachings of the leaders of this Church.

THE RELIGION THAT IS WORTH HAVING

I was impressed recently by reading a work written by one of the eminent gentlemen of this country, Thomas Nixon Carver, who, a year ago, addressed the conference in this great tabernacle. He was discussing in his book the kind of religion that is worth having and the kind that will survive, and from some of the interesting things I noted, I wish to read the following extracts. Said he:

"The religion which best fits men for the struggle with the forces of the world, which enables them to survive in this struggle, will eventually be left in possession of the world."

Again another:

"That nation or that people whose average individual character and conduct and whose social institutions and customs are such as to make them strong in competition with other peoples, and able to spread over the earth and subdue it and have dominion over it, become by that very fact the chosen people, whatever their name, language or religion."

Still another:

"The church which ministers to a neighborhood where poor people live, that gives them a discipline which enables them to rise out of poverty and pass them on to other neighborhoods, to make room for other poor people who are coming in and by repeating this process, continue to minister to the needs of poor people, but of an ever-changing body of poor people, is the only kind of a poor man's church to be proud of."

And I am proud of this Church, though it is a poor man's Church.

At least the membership of this Church was very largely made up of poor men and women, but they did not stay poor, thank the Lord. Through adhering to the teachings of this Church, men have come into the possession of their own homes, as we heard from our President yesterday morning, so much so that 75 per cent of the membership of the Church own their own homes. Perhaps no such record can be found anywhere else in the world. These poor people were made independent and passed on to take care of themselves, and to render assistance to other poor folks who are still coming, that they may ultimately become independent. I think I can see working out in the process of the Church, the fulfilment of all our dreams, for from my childhood I have heard it said that the day would come when this people would be the leaders of the world, would be a pattern and example to be sought after by the whole world, and that the world, if they would come to success, would imitate the Latter-day Saints.

THE MARGINS THAT COUNT

Out in Oregon I was impressed on one occasion by a statement of an old forest ranger, who told me that in any group of trees in any part of that great forest country, any single tree in that group whose height was about six inches above any other tree in the group, would become the giant of the group. Just that little margin of difference gave that tree its advantage. I say to you, with my friend, that a religion that prepares a people to succeed in competition with other peoples, to survive, is a religion that will stand and endure. I have thought of how the Lord has provided for the material, spiritual and physical strength and endurance of the Latter-day Saints. I am calling your attention to this, my brethren and sisters, because I do not expect to see a great miracle wrought to produce this change. The key, the way to attain that end, has already been given to us in the very common and practical things that we hear from day to day.

THE WORD OF WISDOM

I want the Latter-day Saints to have faith in these revelations. Take, for instance, the Word of Wisdom. The Lord himself said that it was given for the temporal salvation of the Latter-day Saints. It has to do with the making of a strong body. We have heard something about the death rate in the Church—among the lowest of any group of people in the world. We have heard how that the average length of life of a Latter-day Saint is about six years longer than the average length of life in the United States. Any community of people whose average length of life is six years longer than any other group has that margin of difference. They will be the leaders. They cannot help but be in advance. Any community of people whose average death rate is low and whose average birth rate is high, as the Latter-day Saints' death rate and birth rate are, cannot help in the end but be in the lead. They have the margin of difference and advantage.

There has been imported into the United States in the last seven years, one billion dollars worth of coffee, according to government statistics, and not one dollar of that coffee was raised in the United States. How many years would it take the United States government, if all the people would contribute what they now pay for coffee into a tax, to wipe out the national debt? A billion dollars in seven years—it is easily figured out—and yet not one single atom of food value or strength or benefit comes to man, but positive hurt and injury, through the use of coffee.

That is only one item. Add tea, and tobacco, also other things forbidden in the word of wisdom, and I say to you that if the Latter-day Saints would observe this law of the Lord, it would become a great factor in their economic salvation and would give them a margin of difference over a coffee drinking, tea drinking and tobacco smoking community that would put them, in the end, head and shoulders, physically, mentally and financially, ahead of any other group.

MINISTRATION TO THE SICK

I would like to call your attention, since mention has been made of it, to another item. We believe in anointing the sick with oil, and praying over them. At the same time we are not fanatics. We believe in faith and works. We recognize the skill of the physician as the wisdom of the Lord, and we are willing to employ it, but to employ it in connection with blessings we seek at the hands of the Lord in his appointed way. We do not want the Latter-day Saints to forget that there is a privilege they enjoy to seek the Lord for blessings that may be had through their faith; and often, I believe, we could save ourselves expense and sickness and trouble if we would exercise our faith a little more. Not that I would ban the use of medicine, properly applied, nor the skill of the physician, but we do not want to forget what the Lord has offered to us; and if it were computed—all that has been saved through the ministration on the part of the elders in the Church in relieving the sick, in saving them and in saving those who would naturally have to pay the bill if physicians had to do the work to bring to pass the restoration to health—it would amount to a tremendous sum, not to say anything of the relief to sufferers. That principle alone would put the Latter-day Saints head and shoulders above any other community.

PAYMENT OF TITHING

Again; here is the principle of tithing—a principle that contains the key for the solution of the financial struggle that is going on in the world between capital and labor. It is but the beginning perhaps of that system or plan which our heavenly Father has given for the solution of this problem, but I bear witness to you that the Latter-day Saints, if they will pay their honest tithing, will be enabled thereby to produce the state and condition that will enable the Church, as a whole

body, to take care, not only of their poor, but to take care of their financial problems. By the payment of tithing, a great industry, we have heard, was saved. I bear witness to you that if that industry, the sugar company, had not been saved, it would have been the greatest calamity financially that has ever happened to this inter-mountain country, and we would not have recovered from it for many years. Thank the Lord some Latter-day Saints paid their honest tithing and there was means in the hands of the Church to stabilize industries of this kind that affected so many of our people. If all the Latter-day Saints would pay their tithing the financial strength of this people would never be imperiled no matter what might come.

FAST OFFERINGS AND FASTING

Again, I call your attention to the fact that the Lord has provided for the Latter-day Saints a way to take care of their poor, which does not cost them a dollar. The poor the world will always have with them and the poor they will always have to take care of. By the provision which he has given wherein we abstain from the use of two meals on the first Sunday in the month, we obtain physical benefits and blessings from that sacrifice, and at the same time we save something, the equivalent of which Latter-day Saints should give to the bishop to take care of the poor of the Church; and if that were done by the Latter-day Saints, so much so that each member of the Church would contribute an average of ten cents for those two meals, of five cents per meal, there would be ample funds, without touching the tithes of the Church, to take care of all the poor and it would not cost anybody a dollar and those who have sacrificed the use of a meal have obtained a benefit.

I bear witness to you that this is a time when men are being tested as to whether or not they are going to have power over the flesh to resist the temptations of the evil one. There is an eternal conflict on—the conflict between the flesh and the spirit. I think it is a splendid thing for each and every one of us to ascertain who is boss and master in the house in which we live. Does the flesh have its way? I am grateful that once a month there is an opportunity for every Latter-day Saint to demonstrate this thing. I know that when you come to that fasting period, the flesh will begin to say: "I cannot fast; I will have a headache, or I will get weak in the knees or sick," or something else. Does the flesh have its way? If so, you are becoming subjected to the flesh. It is the time and opportunity for the spirit to say: "Yes, I know you perhaps will have a headache and be sick and faint, but once a month I will show you I am boss in this house. I rule. I will have my way; you cannot have it." It is essential that the spirit shall have dominion and control over the flesh. This is the hour, this is the time when the whole world is giving evidence of their weakness and inability to sacrifice and to make the flesh amenable to their own good common sense, or whether or not they

want license and liberty to destroy the flesh through yielding to its lusts, to its appetites and to its desires.

MARRIAGE AND DIVORCE

And so, my brethren and sisters, with reference to the family. When the President read how low the divorce record is in this Church, how many of the members of the Church enter into the solemn state of matrimony and engage in the rearing of families that make for the stabilizing, the perpetuity and endurance of any community, my soul rejoiced to know that we have a marriage rate per thousand that is perhaps greater than that of any community on earth, and at the same time our divorce rate is lower. What is it that is upsetting and disturbing the world today? This very identical thing. And, if the Latter-day Saints will not only observe this great commandment of the Lord, but at the same time honor the first great commandment to multiply and replenish the earth, and not yield to the lusts of the flesh, to the pleasures, so-called, selfish pleasures, of life and fail to respond to God's great law; if they will but follow the example set by their fathers and mothers and fulfil that law and discharge their duty to the unborn, giving them the right and the privilege to come with us and enjoy earth life; if the Latter-day Saint boys and girls will continue, I say, to adhere to that high and sacred and holy obligation, then I am as sure as I am that the sun rises that it will come to pass that this people will survive no matter what the calamities may be, no matter what the perils at home or abroad may be, no matter how the earth shall be shaken, how men shall be tried, how nations shall be torn, how thrones shall totter, how finances shall go to wreckage, how laws shall be defied. If only this people shall adhere to these few simple principles which God has given to them, they shall weather the storms and they shall become the beacon light, the hope of the world, the salt of the earth; which may God grant, I humbly pray in the name of Jesus Christ. Amen.

ELDER WILLIAM T. JACK

(President of the Cassia Stake of Zion)

I have rejoiced very much, my brethren and sisters, in attending the sessions of this conference thus far; and I can say, as was stated by one of the brethren yesterday, that I have been fortunate in my life in the fact that my heart and my feelings have always been in tune with those whom God has chosen to lead his Israel; and I stand before you in that attitude today. I rejoice in the privilege that I have of attending these conferences of the Church and of associating with the best men that live upon this earth, men whom God has chosen from among his people, and has lifted them up to be our leaders, our prophets and those to whom we should look for advice and counsel, and those

from whom we should take that counsel and that advice.

I believe that the third verse of the twelfth chapter of the Book of Daniel is applicable to us as Latter-day Saints today. In the eleventh chapter he has referred to a great war, and pictures the close of it temporarily, and shows that we are approaching the time when the dead in Christ shall arise, and he makes this specific mention of the Latterday Saints, in my opinion; he says:

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

The world's calamity today, as was stated yesterday, is our opportunity. As individual members of this Church, if we are applying ourselves to the missionary spirit and labor, if we are doing our duty, if we are living our religion, we may be laying up for ourselves treasures that some day will make those who do it shine as the stars forever and ever.

I rejoice that we have been able to read the scriptures differently from our friends who profess the Christian religion in the world. I thought this morning, while sitting here, of the prophecy delivered to and made by John the Revelator while he was upon the isle of Patmos, banished from his brethren and from his people. We are told that an angel came to him and said: "Come up hither, John, and I will show you things which must come to pass hereafter," and he took him up on to an eminence and showed him the falling away of the ancient church, the decay of the faith of those who were saints and their destruction by the evil power. Then he showed him the period of darkness through which this world has passed. Then, in the spirit of hope, he raises his voice and says:

"And I saw another angel flying through the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of water."

Well, I rejoice, my brethren and sisters, to live in the day of the fulfilment of that prediction. I rejoice to know that Joseph Smith was raised up and received heavenly visions, as was testified to here today by President Cardon. I know that Joseph Smith received the vision of the Father and the Son, in the Spring of 1820. I know that he received a visit from the angel, Moroni, and that he was blessed with visions and with revelations from time to time, and finally with the authority of the Priesthood of God. Friends may rail against us for believing in divine authority and for looking up to the Priesthood of God, but I want to tell you, my brethren and sisters, that is our hope in the future, to follow the lead of these men whom God has raised up and unto whom he has given his Spirit, and to whom he is giving the inspiration, the knowledge and the wisdom that should lead Israel and will lead Israel.

I rejoice in these blessings and in these opportunities. I know that the gospel is true. I know that the Lord has spoken, that this is his work that he has established upon the earth, never again to be overthrown nor given into the hands of another people, but it will stand forever; and the only question is: Shall we stand with it?

I think that those who attended the meetings yesterday and those who are here today are among the most faithful in the different parts of the Church, because we appreciate the conference; we are glad to be present and catch the inspiration of the Lord that falls from the lips and through the addresses of men who are called to lead this work. I rejoice in the fact that there are so many who are faithful among the Latter-day Saints—men and women upon whom rests the responsibility of carrying on this great work through these days and years of trouble.

I know that the admonition and counsel given to the Church a year ago, at this conference, from President Grant, was the word of the Lord. There were people who doubted it at that time. There were people who went home feeling angry that the President of the Church should assume to dictate to them or to suggest to them what they ought to do in their own affairs, but the great majority of them did not feel that way. We knew that it was the word of the Lord and it required less than a year to demonstrate the fact that that was true. So I believe that the words of Daniel will apply to us also in this day, that if we are wise, wise enough to catch the inspiration, to take the word of those who preside over us, the time will come, within, perhaps, the next ten years, when the financial world is crashing and is coming down to the same condition that many of the members are in at the present time, that we will be able to shine with the brightness of the firmament, as men of wisdom, men who have taken counsel, men who have been guided thereby in their financial affairs.

May the Lord bless us, my brethren and sisters. May the inspiration of his Spirit continue to rest down abundantly upon President Grant—and upon his counselors, and upon these chosen men—the Council of the Twelve—men after God's own heart. I thought last night, while listening to Dr. Talmage referring to the general authorities of the Church—twenty-six men—that their equal could not be found among all the peoples of the earth. There are no such men outside of the Church of Jesus Christ of Latter-day Saints, upon whom the Lord has placed his power, into whose hands he has given his authority, and to whom he looks for the safeguarding of the good ship Zion, through the breakers around about us.

May peace rest down upon you, my brethren and sisters, and the inspiration of the Lord be with you in your homes. May you be successful in the rearing of your families, in the conduct of your affairs, and in your duties and obligations to God and to your brethren and sisters, I humbly pray in the name of Jesus Christ. Amen.

ELDER B. H. ROBERTS

(*Of the First Council of Seventy and President of the Eastern States Mission*)

On the title page of the Book of Mormon there is a statement made of the purpose for which the book was written. Part of the explanation is as follows:

“—Which is to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the *Christ*, the *Eternal God*, manifesting himself unto all nations—”

That book was published in the Spring of 1830. At that time, I feel very sure in saying, the conviction of those who considered themselves Christians, was practically unanimous in the conception that Jesus Christ, in some way, was divine; and not only divine, but also in some way, the manifestation of God to the world. And ye: we find in this preface of the Book of Mormon a statement that this book had been written and preserved to come forth in the last days to establish the conception of Jesus Christ as “*The Eternal God*,” and many marvel, doubtless, that such a statement as this should be made.

What more witness or testimony could the world need than is to be found in the New Testament scriptures, to the fact that Jesus is the Christ and God? You doubtless will recall the question that Christ asked the Pharisees with whom he had been in controversy. Turning questioner himself, he said to them: “What think ye of Christ?”—having in mind the Anointed One whom the whole nation of Jews were expecting—“Whose son is he?” And they quite readily answered: “The son of David.” “How then,” said the Christ, “doth David in spirit call him Lord, saying, *The Lord* said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he, then, his son, And no man was able to answer him a word.”

Then, on another occasion, when in controversy with the Jews, the Savior said: “I and my Father are one,” and then they took up stones to stone him. Jesus answered them: “Many good works have I showed you from my Father; for which of those works do ye stone me?” And the Jews answered: “For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God,” and this, of course, was in their view, blasphemy. The Savior answered them saying: “Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God, If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the

works ; that ye may know, and believe, that the Father is in me, and I in him."

St. John's testimony is to the same effect ; namely :

"In the beginning was the Word, and the Word was with God, and the Word was God," and it goes on to tell us that,

"All things were made by him ; and without him was not any thing made that was made." * * *

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth."

And so, you might continue to point out from the New Testament scripture how the Christ is proclaimed to be one with the Father, and possessed of all power, as he himself declared, both in heaven and in earth ; and is named in the Holy Trinity as being equal with God, the Father, and with God, the Holy Ghost ; the three constituting the God-head of heaven and of earth. Yet, notwithstanding all these testimonies of the New Testament scriptures, God brings forth a new volume of scripture, the Book of Mormon, which we are learning to call the American scripture, the word of God to the ancient inhabitants of this land of America. He brings that forth and points out in it that the greatest purpose of all in bringing it into existence and preserving it, is to testify to both Jew and Gentile in the last days, that Jesus is *the Christ, the Eternal God.*

In the eastern states of late, there has arisen a great controversy about this very subject—viz, is Jesus Deity? A very noted rector in the diocese of New York, Dr. Grant, in January, in one of his Sunday services, announced that "Jesus was not Deity," but man. His bishop, Bishop William T. Manning, immediately took him to task, pointed out that he was out of harmony with the creed of the great Episcopal Church, and that he ought either to recant the things he had uttered, or else he ought to resign. The doctor declined to resign, though he did modify somewhat the positiveness of his statement that Jesus was not Deity. In his reply to his bishop, he merely said that he did not know of the divinity of Jesus Christ, and believed that the historical gospels that best set forth his life, did not attribute to him Deityship. It is a kind of drawn battle between the rector and his bishop ; but it discloses the fact that there were quite as many people in that diocese who sided with the rector as against the bishop ; and it also disclosed the fact that the ministry was about equally divided on the subject. This agitation that thus arose, extended throughout all the country, not only among Christians but the Jews also have participated in it. And the discovery is made, and it is safe to make the statement, that not more than one-half of those who bear the name "Christian" do really believe in Jesus Christ as Deity. I am very sure that it is the general mental attitude toward the Christ, that he is merely the "prophet teacher of Nazareth," and not at all God.

That is as far as I may now lead your reflections upon this sub-

ject; but is it not marvelous that a book should be brought forth, about one hundred years ago that would carry in it testimony and witness for the Deityship of Jesus Christ, when there was no earthly reason for believing, when the book was brought forth, that it would have any such emergency to meet as we now see rising in the modern, Christian world?

I thank God that he thus anticipated the need of the religious world concerning a true knowledge of God; that he brought forth, as from the dust, the testimony of sleeping nations to the great central truth of the Christian religion, the important fact that Jesus Christ is indeed God, manifest in the flesh; and has, in our day, more than doubled divine testimony that Jesus, the Christ, is both the Redeemer of the world and, under the direction of the Father, the Creator of it and the sustaining power of it; also the vital force, that gives life to all things; and likewise the intelligence-inspiring power; and above all the love-manifested power; the love revealed that God has for all the children of men, in which manifested love, we may hope for the continuation of effort upon the part of the Divine powers, to bring the children of men unto God. May the Lord grant it, I pray in the name of Jesus Christ. Amen.

The choir and congregation sang, "Now let us rejoice."

Elder Joseph A. West offered the closing prayer.

Conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION

The meeting began at 2 o'clock p. m. President Heber J. Grant announced that the Provo Tabernacle choir, under the direction of J. R. Boshard, would sing, "Hark the glorious dawn."

After the singing, Elder Joseph H. Dean, of Shelley, Idaho, offered the opening prayer.

The choir sang, "O Holy Father."

PRESIDENT RUDGER CLAWSON

My brethren and sisters, I have rejoiced greatly in the spirit of this conference. We have listened already to some very fine instructions and some pointed testimonies which were faith-promoting. I desire that the same good spirit that has actuated the other speakers may also be with me.

THE PRINCIPLE OF REVELATION VITAL

No more important topic has been touched upon at this conference than the principle of revelation, which is vital to the salvation of the souls of men. It would be difficult to imagine the true Church

of God being upon the earth without the principle of revelation or direct communication. Holy Writ tells us that the prophets of old spoke and wrote as they were moved upon by the Holy Ghost, which is the spirit of truth and the spirit of revelation. Many pages of the Bible are filled with references to this important subject. Even in the very beginning, we learn that God created man in his own image and after his likeness, and placed him in the Garden of Eden and spoke to him there. We are led to believe that God appeared to him in person, and it was only when Adam departed from the commandment of God that he was shut out from his presence, and even under those trying circumstances, the Lord sent an angel to communicate with Adam and to bear testimony to him. Surely that was an important time and an important matter. And so it was with others that followed.

THE CASE OF ABRAHAM

You will remember, my brethren and sisters, that Abraham, that mighty patriarch of old and friend of God,—who was a righteous man and a righteous judge—diligently sought after the blessings of the fathers and the Priesthood, and he found them; for it would appear, from what he says in respect to this important matter, that the Lord appeared to him. Abraham said:

"And finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God. I became a rightful heir, a High Priest, holding the right belonging to the fathers.

"It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth, to the present time, even the right of the first-born, or the first man, who is Adam, our first father, through the fathers, unto me."

And again the Lord spake unto Abraham, and he said:

"For I am the Lord thy God; I dwell in heaven; the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains—Depart hence—and behold, they are taken away by a whirlwind, in an instant, suddenly.

"My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee.

"And I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee that in their hands they shall bear this ministry and Priesthood unto all nations * * * *

"Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in my heart: Thy servant has sought thee earnestly; now I have found thee * * * *

And so, it appears, that God appeared to Abraham and talked with him face to face. Surely this was a great and a glorious revela-

tion, and Abraham was put in the way of obtaining the Priesthood,—divine authority—and great and mighty blessings were conferred upon him.

THE LORD ADVISES ISAAC

And the same is true of his son Isaac. At a time when there was famine in the land, Isaac was on the verge of departing and going into Egypt, but the Lord advised him to remain in the land, for he said: "I will bless thee, and give the land unto thee," and the Lord renewed upon Isaac the promises that he had given to Abraham. This blessing came to Isaac through revelation. How wonderful!

THE LORD SPOKE TO JACOB IN A DREAM

And in the case of Jacob, the third member of that quorum of patriarchs, it appears that he had a wonderful dream. He saw in vision a ladder reaching from the earth unto heaven, and the angels of God descending and ascending upon the ladder; but at the head stood the Lord. He saw him with his eyes, and the Lord spoke to him and blessed him and put upon him the promises that he had made to Abraham and Isaac. And so, through the power of revelation, these blessings came to those great patriarchs.

THE VOICE OF REVELATION TO MOSES

You will remember, that the voice of revelation came to Moses from the burning bush. It was a wonderful manifestation, because in that voice there was instruction and a definite command given to Moses that he should go down into Egypt and deliver the people out of bondage. But, mark you, the Lord went with him. The Lord spoke by the mouth of Moses to Pharaoh, and through the power of God, Moses wrought those ten mighty miracles in Egypt, by which the Children of Israel were delivered and brought out of bondage.

But the Lord was near; he did not depart nor desert his people; he spoke to them in the wilderness. The voice of revelation came out from Mount Sinai, even the voice of God to the children of Israel—giving them the Ten Commandments, the decalogue. How wonderful was this great manifestation! How otherwise, my brethren and sisters, could the children of Israel have received this communication and this great law—a law that is really, you might say, sufficient for man's instruction all the days of his life.

THE PROPHETS, SEERS, AND REVELATORS OF OLD

So we might say of the prophets Isaiah, Ezekiel and Jeremiah; they were seers and revelators, and wrote by the power of the Holy Ghost. Mighty predictions were made by these prophets, which are now in process of fulfilment.

Amos, the prophet, said: "Surely the Lord God will do noth-

ing, but he revealeth his secret unto his servants the prophets." That is a most astounding statement. It would appear that the Lord will not work among the children of men, and will do nothing except that he will reveal himself concerning these matters to his servants, the prophets. Where does that place any man or woman, or any people, who claim that the canon of scripture is full and that God no more speaks to his people? We know that a veil is drawn between the Lord and the children of men, but it is not reasonable to suppose that the Being who has given the gospel to his children upon the earth, will sit behind the veil there, silent, perfectly silent, and decline to speak to his children. The idea is monstrous, it is unreasonable.

THE CHURCH OF CHRIST BUILT UPON REVELATION

And so, my brethren and sisters, if the Old Testament has emphasized the principle and power of revelation, it is doubly emphasized in the New Testament. You have already heard, at this conference, of an interview between the Savior and his apostles, when he asked them this significant question: "Whom do men say that I the Son of man am?" And they said: "Some say thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets." "But," said he, "whom say ye that I am?" Now, you will remember the answer of Peter, how striking, how impressive it was. He said: "Thou art the Christ, the Son of the living God." And Jesus answered and said: "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it." Some have gone so far as to say that the rock he referred to was Peter. Surely, the Lord Jesus Christ would not build his Church upon one who was lesser in power and lesser in authority than himself. No, it is evident that he had reference to revelation. It was the rock of revelation. This is the view that we take. This is the doctrine that we promulgate. We say: Yes, the Church of Jesus Christ is built upon the rock of revelation, and everything points to this fact, so far as the Latter-day work of God is concerned.

You know Daniel, speaking of the future, said that in the days of these kings, or the latter days, the God of heaven would set up a kingdom that should never be thrown down nor given to another people, and should stand forever. How did the God of heaven proceed to set up that kingdom? By the principle and power of revelation, for it seems that the Father and the Son descended from the heavens, in answer to the prayer of a boy. They stood before him, and revealing themselves, wanted to know what he desired. Now, his question was simple and direct and beautiful. He said: I want to know which of all the sects of the day is the true church, that I may know which one to join. And the Lord said to him that, none of the sects

are true, and that their creeds were an abomination to him, and that their professors were teaching for doctrines the commandments of men. They had a form of godliness but denied the power thereof. Now, mark you, a moment before the youth was confused, he knew not which way to turn, a moment later his question was answered and he knew perfectly the situation and how to act. All this came about with him through the medium of revelation. Without revelation Joseph Smith, the boy, and Joseph Smith, the Prophet, would have been perfectly helpless.

NO GREATER COMMUNICATIONS THAN FOUND IN THE DOCTRINE AND COVENANTS

So, we see this principle operating throughout our Church in its beginning. John the Baptist appeared and delivered his power and Priesthood, and Peter, James and John appeared and delivered their authority—the keys and power which they held—and put them upon Joseph Smith, the Prophet. Let me say to you, in attestation of the testimony of this people and this Church, we have a book of revelations, containing the doctrines and teachings of the Church. This book represents to us the voice of God, yea the voice of God to his servant Joseph Smith and to the people of the Latter-day Saints. I maintain that you may search the scriptures, from Genesis to Revelation, and you will find no greater communication to the children of men than some of the things that are contained in the book of Doctrine and Covenants. Do you not remember that mighty revelation called the "Vision of the three glories"? Do you not remember that great and mighty revelation on Priesthood? Do you not remember, that serious, valuable and most precious revelation pertaining to the eternity of the marriage covenant? Could there be any religion,—anything greater than the truths set forth in these mighty revelations?

POWER AND AUTHORITY OF THE LIVING ORACLES OF GOD

And, while we have access to these things, to holy writ, to the scriptures that have been given, we also are permitted to sit under the droppings of the sanctuary and to listen to the voice of the living oracles of God, to his prophets, whom he has called to preside over us, even President Grant, to whom has been committed the keys of the kingdom of heaven, to bind upon earth and it shall be bound in heaven, to loose upon earth and it shall be loosed in heaven, "And whomsoever he blesses." God has said, "I will bless; and whomsoever he curses, I will curse." That is the power, that is the authority that go with this Priesthood and with this people, and I rejoice in it.

I bear testimony to the truth that Jesus is the Christ, that Joseph Smith was his prophet, and that the revelations of God to us will guide us and will be instrumental, through our obedience, of bringing sal-

vation to us in the kingdom of God. This is my testimony and I bear it in the name of the Lord Jesus Christ. Amen.

ELDER URIAH G. MILLER

(President of the Cottonwood Stake of Zion)

Many of the brethren with whom I have had the privilege of being associated have known for a considerable time that I have never been blessed with a particularly strong physical body. They may have wondered a good many times why such was the case. I think I can satisfy that curiosity. About twenty-five years ago, soon after I returned from a mission, the president of the Salt Lake stake—the Salt Lake stake at that time included all of Salt Lake county, including Salt Lake City—called upon me along with one of my intimate associates, who had just returned from a mission, to report from this stand. The shock that came to me upon that occasion has stayed with me to the present, and if you read tomorrow that something more drastic than that has come to me, you may know the reason of it.

I presume that every president of a stake feels somewhat as do I in relation to his particular work, concerned of course about the Church in general, but more directly concerned relative to the affairs within his own borders, and the responsibilities that are upon him to know whether or not he is rightly and justly feeding the sheep within that fold; whether or not that, as the president of that corporation, if you please, he is managing the affairs of that organization in such a way and in such a manner that every one of the stockholders therein, the members of the Church, are receiving a goodly dividend because of his honest and efficient efforts in the work to which he has been called. Aside from the fundamental principles of adoption, the truths and ordinances that have been required, that give us birth, standing, and fellowship in the Church of Christ, my mind, among my own people, often runs to the passage of scripture recorded in Matthew, the words of Christ, wherein he says:

“Ye have heard that it hath been said: Thou shalt love thy neighbor, and hate thine enemy.

“But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

“That ye may be the children of your Father which is in heaven.”

The Apostle Paul took up the trend of that thought in his epistle to the Ephesians and said unto them:

“Be kind one to one another, tender-hearted, forgiving one another, as God for Christ's sake hath forgiven you.”

We find the same thought also recorded in the writing of the Apostle Peter; he echoed the same principles in his declaration that we find recorded in the second epistle, in which he said:

"Add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

One of the great thoughts in my ministry among the people aside from that to which I have already alluded is whether or not I am able to draw these things rightly and properly to their view; whether we proceed from day to day, so that all of us shall be cultivated the more thoroughly in these principles calculated to lead us more closely together here, and give for us in the world to come the best and the brightest that God has ever provided for his people.

I am grateful and thankful for my opportunities and privileges. I am grateful and thankful that I am a member of the Church of Jesus Christ of Latter-day Saints. I am grateful for the faith and prayers of the people in behalf of those who preside over them. I am reminded now of a prayer offered in behalf of a president of a stake, in which a good Scandinavian lady arose and said: "Oh, Lord, bless our president that he may be honest, from time to time." I pray that the blessings of the Lord may be with one and all, and particularly with the brethren who have been chosen to lead this great, mighty, and wonderful organization in the world, which I bear my testimony to you is the Church and kingdom of God, in the name of Jesus Christ. Amen.

ELDER ALONZO A. HINCKLEY

(President of the Deseret Stake of Zion)

My brethren and sisters, I feel exceedingly timid in standing before you, and desire your help and sympathy. I sense, I think, at least in a measure, the great responsibility that is upon me when I occupy your time. Every word that I utter should be guided and inspired by the Spirit of the Lord, and it should be pregnant with meaning and with good. I pray that it may be.

As I have sat through the sessions of this conference, facing this stand, looking at the brethren, I have felt exceedingly happy. I have been all these years up to the present, in this Church, and I am happy to say that up to the present I have never looked upon the face of any of the general authorities of the Church with any other feeling than that of reverence. I believe that this reverential feeling was handed to me by my father and mother. In days long since past, when I was a boy, having been born at Cove Fort, and my father being sent there under the direction of President Brigham Young, and kept that place as a stage station, and with all of the visitors that traveled that way on that overland route, I remember one hour in the morning and one hour, or occasion, in the evening that were sacred to my father;

drawing his family away from worldly men and worldly thoughts with this one sentence: "Let us go over aside." We knew that that meant family prayer. I cannot remember hearing my father pray when he did not sustain, in his prayer before the Lord, the general authorities of the Church. I remember that it was in my father's prayer that he prayed for the President of the United States. He prayed for those who carried heavy responsibility. I remember that my father taught his children that when you sustain with uplifted hand the brethren, as prophets, seers and revelators, you sustain them with your life, your works, as well as your prayers; and I thank the Lord that up to the present that spirit has obtained with me. When one of the brethren—Brother Ballard—was talking this morning about the responsibility of rearing a family, I thought then: how grateful I am, as I sit here in this vast audience and think of those who call me father, that they are as numerous as they are in our household—fourteen such having come into our family.

I express my thanks and gratitude to the Lord for the gospel of Jesus Christ and for the influence it has had in my father's family and in my family, and I have a prayer in my heart that that influence shall go down through the generations. It is a delight to me, in my own family, to hear innocent children call upon the Lord to bless President Grant, to bless his counselors, the Council of the Twelve, and those who bear rule in this Church of the Lord.

My heart is in accord with all the teachings of this conference. I think that I should feel, and I do feel, almost as keenly, perhaps, as any of you, the importance of some of the statements that have been made during this conference, on account of my connection with the producer, my connection with the farmers, the tillers of the soil, as my way has led me through this state. Only the other day I stopped in a town, a railroad center, where I discovered good men whom I knew. We held meeting there and they came to meeting. I said, "You here?"

"Yes, I am here, Brother Hinckley."

"Away from your family?"

"Yes, away from my family."

"How can that be, my brother? You have good land and good water; why are you here?"

"Brother Hinckley, so long as it remains as it is now, and the prices of my products are as low as they are now, and the workers in the various lines of industry can draw the wage that they can draw, I must be here to make a livelihood."

The words of President Grant entered my heart—the encouragement for us to stand and stay upon the soil, the assurance that better times are coming. I stand before you not able to say, as some who have stood here, that I do not owe a soul anything in the world. As I sat here and listened to the words of President Grant, I wondered just what kind of a feeling that must cause a man to have;

and then I thought of the thousands who could not say it. I went over my stake of Zion and I thought back to the promise made by President Grant that if we would remain faithful—I think he said his key-note speech was: Keep the commandments of God—if we would pay our tithes and observe the Word of Wisdom, the Lord would lead us out of our troubles. I am following on in faith and believing that that promise shall be fulfilled. I hope to pay my tithing and to pay it honestly; and I trust the Lord for his part in the fulfilment of the promise that he has made. I hope to observe the Word of Wisdom, that I may have strength in the navel and marrow to the bone, and be able to run and not be weary, and to walk and not faint, and to have wisdom given unto me—great treasures of knowledge—that I shall know what to do.

Now, if I could offer anything that would help that farmer who is yet upon the soil, who is in the condition that I am in, oh, how happy I would be! I do believe this that that farmer ought not to run to extremes and plant all in one line: because only a year ago, I remember very well, we were wondering what we could do with hay, and hay was piled mountain high in many a field, with no price, no value. Hay now brings a good price. Now, we talk about running to the extreme and having planted too many potatoes. I believe, my brethren and sisters, that we have been taught a long time by our agricultural college, by the extension division, by the agriculturists who represent the sugar industries and by the best farmers in the state, to diversify, to raise something of all the things we need. I believe it was Bishop William B. Preston, who used to say: "I can tell you how to succeed: Raise everything you need and a little to sell." I believe that answers the question. We ought not to have to bring on to our table that which we have to pay out money for. We ought to raise it; we ought to have it stored in the cellars and in the store-houses. It ought to be of the best quality. We ought to raise that which we have to sell, the kind the people want to buy. It ought to be the quality that would carry with it repeat orders that would come back to us. I was delighted when President Grant said what he did about the dairy industry. Only the other day I was talking to Brother James M. Kirkham, who has been back in Wisconsin, and I will add to what he said, a brief statement also from Senator C. L. Funk who had been back in Wisconsin. I said. Senator Funk, what is the condition in Wisconsin, that great dairy state?"

"Oh," said he, "they are in clover. I never saw greater prosperity."

James M. Kirkham was back there looking for dairy cows. He walked into a great barn and wanted to see what the man fed the cows. He was told: "Oh, the basic feed here is alfalfa."

"Where does it come from?"

"It comes from Colorado."

He looked around and opened a sack, and said, "What is this?" "Dried beet pulp."

"Where does that come from?"

"That comes from Utah."

Then he said: "You walk down to a cheese store and when you ask him what he has there, he has Wisconsin cheese that you buy." Cows fed on Colorado alfalfa and Utah beet pulp, made up into cheese back there, shipped out here and bought as Wisconsin cheese.

Let me give you just one more thought, if I may, and I see that I have gone beyond my ten minutes, so I will stop shortly. One cow, if she only gives 6,000 pounds of milk, if she only makes three hundred pounds of butter fat, and if the butter-fat only brings forty cents a pound, will net you \$120 for the butter-fat and leave the milk for pigs and for chickens; and that cow will only eat, if you give her all she can eat, if she eats nine months in the year out of your hay-stack, four and one-half tons of hay. Four and one-half tons of hay measured into \$120 gives you \$26.66 a ton for your hay. She will leave there with you several tons of fertilizer. She will keep your boy at home. She will give him a job. She will give you the cheapest and best food that you can have, and she will help lift the mortgage. She will feed the pigs and they will help lift the mortgage. She will feed the chickens and they will help lift the mortgage. She will furnish the fertility to put on the beet ground to draw the cash, and they will help lift the mortgage.

Now, brethren, we are invited to stay on the farm. We are invited to make it profitable while we stay on the farm. It is possible. It should be done. It can be done. Will we do it? I believe it is our duty, under the Lord, to find out how to do it and with his help do it.

I bear you my testimony that I know that the Lord leads this people, that I know that the gospel restrains us where we should be restrained, encourages us where we should be encouraged, and develops us in every way we should be developed. The Lord help us to be true to it in every sense, I pray in the name of Jesus Christ. Amen.

The chorus sang, "Lovely Zion, home of beauty and of song," Myrteen Thurmond Stein, soloist.

ELDER GEORGE ALBERT SMITH

I desire with all my heart that the Lord will bless me that the few moments I occupy may be profitable to this assembly.

MEN SEEKING EVERYTHING BUT THE WORD OF GOD

We are living in a time when men are running to and fro in the earth, seeking almost everything but the word of God, and surely they

are finding what they seek. It would appear that the chief desire of the human family at present is to discover something new. Whether it is uplifting or not, it must be different. They are trying out experiments of every kind, and many of them are reacting on their heads in a very unprofitable way. Our heavenly Father desires his children to be happy. He placed our first parents upon this earth that he had prepared for them and beautified. He told them just what they might do in order to enjoy it, and said that if they would listen to his teachings they would be happy here and would lay the foundation for eternal happiness. From time to time he has repeated and emphasized that counsel through his servants, the prophets. Ever since our first parents were placed in the Garden of Eden there has been an evil influence at work that has directed men's minds in selfish channels and inclined them to satisfy their own personal longing regardless whether or not it would prove profitable to them. The Lord gave our first parents instructions and told them that they should have faith in God and from then until now those who have had faith in him have been earning an eternal reward. They have rejoiced in the blessing of a contented mind and have enjoyed peace and happiness that they could have had in no other way.

FAITH THE MOVING CAUSE OF ACTION

We are informed that without faith we cannot please God. It is the moving cause of all action, and Scripture is replete with evidences of the power of faith. It was Noah's faith that enabled him to build an ark, and as a result of obedience to the commandments of God he and his household were saved, while those who lacked faith were buried in the great flood. It was through faith that Lot and the members of his family were preserved when fire from heaven consumed the cities of Sodom and Gomorrah, and destroyed the inhabitants who had not faith.

ILLUSTRATIONS OF THE POWER OF FAITH

When Daniel continued to pray openly to the God of Isarel, contrary to a decree which had been prepared by his enemies purposely to destroy him, he was cast into a den of lions and left there all night. He knew his heavenly Father could preserve him and his confidence was unshaken. The next morning the king went early to the pit and found Daniel alive. His faith had rendered the wild beasts harmless and earned for him the devotion of the king. Three Hebrews, Shadrach Meshach and Abednego, who refused to worship a golden image set up by Nebuchadnezzar, were cast into a fiery furnace heated seven times hotter than usual. They trusted in the living God and their faith was rewarded by the preservation of their lives. By faith, the Prophet Elijah called down fire from heaven to consume his offering, and the king and the people were convinced that the God of Israel was God and that Baal was not. It was by faith that the brother of

Jared and his followers retained the language of their fathers during the confusion of tongues at the Tower of Babel, and were brought to this Western Hemisphere in the first submarine of which we have any record. It was a similar faith that enabled Lehi to bring his family across the sea and plant their feet on this land, choice above all other lands. It was faith that enabled the disciples of Jesus to endure the persecution that overtook them, and in spite of the opposition of the Jews to establish the gospel which the Savior had delivered to them. It was because of faith that Joseph Smith went out into the woods and knelt down to pray. Born of humble parents and reared in a real Christian home, he was imbued with the teachings of the Bible. He believed the promise recorded in the fifth verse of the first chapter of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." So in humility he asked which of the churches he should join; and he was told to join none of them. I have no doubt he was greatly astonished to be informed that not any of them was right. Although but a youth he was told that he would be called upon to perform an important labor if he would live a righteous life. This most remarkable experience was the result of faith, and this youth had the heavens opened to him and he beheld the Father and the Son and listened to their voices. Later he was given additional information and directions which brought about the organization of the Church of Jesus Christ of Latter-day Saints.

RESULTS OF THE FAITH OF JOSEPH SMITH THE PROPHET

The people generally were not satisfied with the teachings of their churches, but because of lack of faith were not able to find the truth. It remained for this boy, not yet fifteen years of age, living in an obscure village to test the promise of our heavenly Father, and to become the first human being in several centuries to know through seeing them that the Father and Son have bodies like ours. Through faith Joseph Smith was able to bring forth the Book of Mormon, translating the same from an ancient language, through the gift and power of God. By faith, he was able to communicate with heavenly beings and resist the temptations of the adversary. Under the direction of our heavenly Father, he organized the Church with apostles and prophets; in fact the same form of organization as existed in the days of the Savior. He received from John the Baptist the Aaronic Priesthood, and Peter, James and John conferred upon him the Higher, or Melchizedek, Priesthood, enabling him to officiate in all the ordinances of the Church of Jesus Christ. It was through faith that those men who accepted him as their leader were able to withstand the assaults of the evil one. They were driven from place to place, persecuted and abused; but many of them remained true to the end. They knew that God lived and that his all-powerful arm would be extended for their salvation. While few in number in the midst of the communities in which they

lived they knew that the power of the heavens would sustain them if they performed their part; and that the power of evil would be unable to stay the onward progress of the Church that our Father had again established on the earth, in order that his children might be saved. It was often difficult to overcome the temptations that beset them, but because of faith in God and a determination to do his will, they were able to endure. In the early rise of the Church faithful missionaries were sent to the nations of the earth to say to all people: Repent ye, for the kingdom of heaven is at hand. Retain all the virtues that are now yours, all the goodness you possess, but let us divide with you the truth that has been revealed anew from heaven, that you may add to the assurance you now possess and profit by it. Since then many thousands of the servants of the Lord have traveled to and fro in the earth proclaiming the truth of the gospel of our Lord, the real gospel of peace, the only panacea for the ills of mankind if they but knew it. During the past century Israel has been gathering, people have come from all parts of the earth. Isaiah's prediction is fulfilled, the mountain of the Lord's house has been established in the tops of the mountains, and exalted above the hills, and all nations are flowing unto it; Men, women and children, often in poverty, have been willing to leave their home land and loved ones to cross the ocean and the great plains, with the assurance that they were in the keeping of the Master of heaven and earth. Thus, for seventy-five years they have continued to come, until today countless thousands of the favored sons and daughters of God raise their voices in thanksgiving and praise, for the faith of those from whom they have descended who dared to seek first "the kingdom of God and his righteousness," with the assurance that all things necessary would be added.

OUR DUTY BECAUSE OF OUR FAITH

We live in a wonderful age when the faith necessary to redeem mankind is lacking in most of the children of men. During this Conference it has been stated that about half of the ministers of a great church in the City of New York were not sure of the divinity of Jesus Christ. What is it they are lacking? It is the assurance that is possessed by the members of the true Church, due to serving the Lord. It is the information they refuse that is offered to them without price by men divinely commissioned to teach the promised blessings of the Lord resulting from faith; how gladly we should continue our efforts to perform the duties that devolve upon us. All Latter-day Saints should bow before the Lord morning and evening and from the depth of our souls express our gratitude to our heavenly Father. I hope that those who have received this wonderful gift of faith are living to retain it. If any lack faith it is because they have not kept the commandments of God. Those who do not honor the Sabbath and keep it holy, displease him. Some people appear to think that if they have attended religious meetings, or performed some portion of the service required of them

on Sunday, they are then at liberty to go to ball games, picture shows, or resorts of various kinds, and still continue to enjoy the favor of the Master. I say to you that if they persist in doing things of that kind, members of the Church will lose their faith; and the Spirit of our heavenly Father will withdraw from them. Let us teach our children the gospel of Jesus Christ, not leaving that duty entirely to the auxiliary organizations. At our own firesides, let us explain to them the harmfulness of the use of those things that our heavenly Father has forbidden; portray to them the beauties of a pure life. Let us conduct ourselves so that they will see in us the benefit derived from living the gospel of our Lord. Let our homes be assembling places of the families that God has blessed us with, and we can render home sacred to our dear ones by associating with them under divine influence.

This is our Father's work. He has always desired the salvation of all his children, and has offered to everyone the gospel of Jesus Christ, without money and without price. How thankful we ought to be, having heard the voice of the Good Shepherd! We have been able to understand the messages and have been made partakers of the blessings.

THE PATH OF HUMILITY, THE PATH OF SAFETY

I am grateful for the hospitality of your homes, and for kindness you extend to me and my brethren as we visit you from time to time. In my visits to the mission fields I have rejoiced in the development of your sons and daughters and in the increase in their faith due to obedience to the will of the Lord. It is pleasing to our heavenly Father to see us devoting ourselves to the various honorable vocations by which we earn a livelihood. Sometimes we meet with reverses and we are brought face to face with our inability to do things without divine help, but if we will humble ourselves and put our trust in the Lord, he will not forsake us. The path of humility is always the path of safety for the members of the Church.

ADMONITION

Husbands, be good to your wives; and wives, be kind to your husbands; parents, treasure your children and safeguard them in every way. Children, honor your fathers and your mothers, that your days may be long in the land which the Lord your God giveth unto you. Let us evidence our gratitude to our heavenly Father for the many blessings bestowed upon us, by our living righteous lives. We will be tempted, but let us resist the insidious advances of the adversary, and avoid those customs and habits that lead us away from the right. Let us oppose evil with all our power, and renew our determination to be worthy sons and daughters of God; let us pray for and sustain those whom the Lord has called to preside over us; let us set the world an example of righteousness which will preach the gospel as it has never been preached in all the years that have passed. This is

our mission and it is indeed a privilege that we should prize. We can so live that our faith can heal the sick and stay the hand of the destroyer when he invades our communities. We should continually pray for all our Father's children, that they may turn from the error of their ways. We should remember the faithful Saints that are scattered among the nations, and petition the Lord to open their way that they may be gathered out before the dreadful day when the earth will be swept by scourges. In other words, let us be real servants of the Lord, doing our duty in all things, in order that we may receive the blessings he has promised the faithful; and that we may in my humble prayer, in the name of Jesus Christ. Amen.

ELDER OWEN BENNION

(President of the Duchesne Stake of Zion)

I am reminded strongly, my brethren and sisters, of the vision of the Prophet Nephi and of the fruit which he beheld that was white and delightsome above all other fruits, and the strong yearning that runs through that vision, and the desire that he had that his posterity and those who were associated with him should partake of that fruit. I feel that I have in my heart the same yearning that my brethren and my sisters may partake of that same fruit through keeping the commandments of the Lord, and I earnestly pray that what I say this afternoon may contribute to that end. It is not only my testimony, my brethren and sisters, that there is joy, satisfaction, progress and prosperity in keeping the commandments of the Lord, but it is my testimony, through a recollection extending over a period of fifty years, that that has been the case. I have known of no promise made by the servants of the Lord, either of reward or of punishment, in that period of time, but what has inevitably followed. Whatever the servants of the Lord have told us to do, that we have done, and the promised reward has come. If we have done the opposite, the promised punishment has come.

As I listened to the statistics that were given yesterday, I thought of a definition that President Penrose, I think, gave us one time, of the difference between being sure and being certain. He said: "I am sure that the sun will rise tomorrow morning. I am certain that it rose this morning." From the same standpoint, brethren and sisters, I can testify that the promises that are made to the Latter-day Saints, if they keep the commandments of the Lord, are certain to follow.

I noted yesterday morning, if I heard aright, in the figures given by President Grant, that this past year we had about six thousand converts, and there were baptized into the Church something over fourteen thousand children, all, or in the main, children of the Lat-

ter-day Saints; and I wondered if, as parents of Zion, we had so trained and educated those children that they understood what they were doing when they went into the waters of baptism; and I wondered if our example in life has been such and will continue to be such that the best result can come to those children from our examples. It would seem to me that we have a very great responsibility. I would, my brethren and sisters, that every mother could say to her son, "Consider well the ways of your father," and not say to her son: "You keep the commandments of the Lord," or, "Your father is going to keep the commandments of the Lord, and the results will be good," but could say to her son: "Consider well the ways of your father, who has kept the commandments of the Lord. Consider his character, his kindness and his love for his family, his devotion to his Church, and his capability and value as a citizen in the community wherein he lives; and this, in a great measure, is the result of keeping the commandments of the Lord." And I would that every father among us could say to his daughters: "Consider well the ways of your mother. Consider her kindness, her influence, her unselfishness, her devotion to you and to me, and to the work of the Lord, the exemplary life that she leads, the happiness of her disposition and the value of her life that has resulted therefrom. Follow you in her footsteps." How many of us, brethren and sisters, can do that? If we cannot do it, the Lord will hold us responsible, and we will suffer therefor. But that is not all of it; those children of ours will suffer therefor, and a considerable portion of the best part of their lives will be lost through our fault. When we are tempted to find fault with our neighbors, with our brethren and sisters and with the servants of the Lord, let us consider what effect it will have on our children; remembering that, in due course of time, knowing that the gospel is true, we may come back into the fold and may work and labor diligently, but we cannot undo the damage that we have done to our children while we were off the track.

I pray that the Spirit of the Lord may be with us as parents, that we may realize our responsibility, that we may set examples worthy of imitation before our children, that we can say to them not only, "If you keep the commandments of the Lord, you shall be blessed," but we can say to them and we can show to them the effect,—that through keeping the commandments of the Lord we have been blessed. I ask it in the name of Jesus Christ. Amen.

ELDER JOHN M. KNIGHT

(President of the Ensign Stake of Zion and of the Western States Mission)

Remembering what President Clawson had to say about my voice six months ago, I don't know whether I dare speak into this amplifier

or not. He said that the rafters of the building shook. They may now fall upon you.

I rejoice in the privilege I have of meeting with the Latter-day Saints and bearing testimony to the truth. I have listened with a great deal of interest to the testimonies that have been borne. They bear the stamp of the genuine; they ring true. I don't know of any body of people in the world who can affirm, as do the Latter-day Saints, their faith in God, and in the divine mission of his Son Jesus Christ. Joseph Smith, the prophet, was the pioneer in leading the world away from the worship of idols. The wonderful vision given unto him, in the early spring of 1820, was a greater vision, from a loftier Sinai, than that given to Moses when the commandments written by the finger of God were given to ancient Israel; because, coupled with that revelation was the fulness of the gospel of Jesus Christ. He gave to the world a knowledge that God is a personal being, and that Jesus Christ is his Son; that they were like each other, and that he was the Redeemer of the world in very deed.

President Roberts referred to the fact that there are many who deny this important truth in the Eastern States mission. Dr. Grant to whom he referred, together with Dr. Fosdic and others are quoted very frequently by the people of the Western States mission. Not only this gentleman, but Mr. Hastings Rashdahl, Dr. H. D. A. Major, and others who have presented views along the same line, are being quoted, in the Western States at least, as leaders, pioneers if you please, in the thought that is being given to the world with relation to Jesus Christ, that he was in every sense a man, with human skill and intellect, and in no sense was he divine. I am thankful that the Latter-day Saints have the witness of the Holy Spirit that this statement is not true, but that the mission of Christ was and is divine.

I have been interested, as I say, in the positive declarations of our bre'hren and sisters, many times, with relation to these things, particularly those of our bre'hren during the sessions of this conference. Positive assertion invariably accompanies either deliberate falsehood, profound ignorance, or else the individual has a definite and positive knowledge of that which he speaks. I believe the statistics which have been read in your hearing are a refutation of the statement that the Latter-day Saints are an ignorant people. Surely none of them desire to perpetuate a falsehood, to speak falsely concerning that which is true, but they have a definite and positive knowledge that God lives, that he is a rewarder of them that diligently seek him, and that Jesus Christ is the Son of the Living God. I call to mind the words of the Apostle Paul in speaking to Timothy. He exhorted him to preach the word, to be instant in season and out of season, to reprove and rebuke with all long-suffering, "for," declared he, "the time will come when men will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away from the truth." The story that has been told you with reference to the crea-

tion, with reference to the faith of Daniel, of the Hebrew children, and of the prophets of old, are considered by many of our leading theologians as fables. The statement that Jesus Christ's mission was divine, and that he atoned for the sins of the world is declared to be "bunk." I thank the Lord that in the day and age in which we live a mighty prophet was raised up to implant in the hearts of the children of men faith in God and in his Son, faith in the holy scriptures, in the word of God, faith in the new volume of scripture, the Book of Mormon, faith in the covenant that God has made with Israel in the day in which we live, for he has made a new covenant with the people of this dispensation, and he has written in our hearts a testimony of its divine truth.

I rejoice in the privilege that is mine to labor in the ministry, both at home and abroad, and to declare the gospel of repentance. We are fortified as no other people in the world are fortified, because we have not only the word of God as it is contained in the scriptures, the Holy Bible, but we have these other volumes of scripture, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, and we are enabled to present to the world evidence of their divinity, the one bearing witness of the other. It is necessary now, when you come in contact with the great majority of people, to prove to them that the word of God is true, that it is reliable, that it is authentic, that it is worth while investigating. The Latter-day Saints, as I say, are fortified with evidence that these things are true.

I see that the time I should occupy is gone. I bear you my witness, my brethren and sisters and my friends, that I do know that this is God's work, and that it is the power of God unto salvation, that the Lord did raise up the Prophet Joseph Smith, in the dispensation in which we live, to reestablish his work in the earth, and I bear witness that it will continue onward to the fulfilment of its destiny, and all the powers of earth and hell combined can never stay its progress. God bless you. Amen.

ELDER JOSEPH W. McMURRIN

(Of the First Council of Seventy, and President of the California Mission)

It is certainly a very great privilege, my brethren and sisters, to be permitted to take part in a great conference gathering such as this is. I sincerely hope that during the few moments that have been allotted to me I may be prompted by that good Spirit that has been so manifest in the remarks of the brethren who have been called to occupy this position.

I am very glad to say that the work of the Lord is prospering in the California mission. You have already heard, from the opening remarks made by President Grant, and the presiding authorities re-

cently thought it advisable to establish a stake of Zion with headquarters in Los Angeles, to be known as the Los Angeles stake of Zion. Elder George W. McCune, former president of the Eastern States mission, has been called to preside as the president of the stake, and is assisted by Elders J. Muir and George F. Harding, who are his counselors, and a company of stalwart men who have been called to assist them as members of the high council. A number of bishops, all splendid men, have been selected and ordained and have chosen their counselors; while in other branches the bishops have not as yet been selected. The people hail with very great delight the action that has been taken by the presiding authorities, in the organization of the stake; and of course we cannot but believe that with the increased number of men who will feel the responsibilities that have been placed upon them, there will be a greater movement forward with the work of the Lord in that section of the country than at any time in the past. The brethren who have been selected to fill places of responsibility, all seem to sense the nature of that responsibility that has been placed upon them and to be anxious to discharge their duties to the best of their power.

So far as the missionary work is concerned, I am happy to say, my brethren and sisters, that the Spirit of the Lord is with the young men and women who have been assigned to the California mission. The only thing that we regret is that we do not have larger numbers of men and women sent to labor in that mission; and yet I realize that we have no ground to complain, or to feel that we have not been considered as favorably as any other mission in the sending of men and women to operate in the crying of repentance and in expounding the doctrines of the gospel of the Lord Jesus Christ. It has been and is a very great delight to me to have the companionship of the young elders and the young sisters who have been sent into that field. It is a source of never ending wonder to note the development that takes place on the part of these missionaries, for it is not an uncommon thing to find these young people sorely depressed in their feelings when they first attempt to stand up before the people, and they have but very little to say, and a good many of them do not feel that they can stand up and bear record that they know that they have been called to preach the gospel of the Lord Jesus Christ and that they know the doctrines they have been sent to teach are the power of God unto salvation. It is a very great delight, nevertheless, my brethren and sisters, to note on the part of all of these young people that there is no disposition to be in any way hypocritical or untruthful or in any way to pretend that they are possessed of knowledge that has not been given to them.

I would like to say to the fathers and mothers who may have sons and daughters in California, that while some of them may have come into the mission field with but little understanding of the gospel, they have come with a wonderful spirit of obedience, ready and willing

to go and come as they may be directed by proper authority, and ready and anxious to do, to the very best of their power, the duties that rest upon them as preachers of the gospel of the Lord Jesus Christ. While they may manifest in the beginning a considerable degree of timidity in their missionary labors, it has always been a source of great joy to me to discover that after they have striven to the best of their power to magnify the callings whereunto they have been called, they have been touched with the mysterious power that reveals truths, that has been spoken of in these conference meetings—the power of the Holy Ghost. If there has been doubt in their minds when they came into the mission field, it is soon banished away, and in a brief time they are not only willing to bear record to the truth of the gospel but they are very anxious to have that opportunity; and I want to say that they bear that witness under the power and inspiration of the Spirit of the living God. They bear witness in such a manner that their teachings reach the hearts of the people and bring honest hearted souls to an investigation of the message that has been committed into their hands.

I regret that sometimes there seems to be too great anxiety on the part of fathers and mothers to have their missionary sons and daughters return from the mission field earlier than is desirable. The declaration has been made again and again by the presiding authorities that there is no appointed time for a missionary to be in the mission field. President Heber J. Grant, in one of our conferences in 1921, set forth in very strong language the necessity of fathers and mothers giving their sons and daughters an opportunity to fill a well rounded out mission; and I would like to plead with fathers and mothers that they give their sons and daughters those opportunities. I am not unmindful of the fact that we have been passing through a time of serious financial distress and that many fathers and mothers have had great difficulty in obtaining the means necessary to meet the expenses of their missionary representatives in the mission field. Let me also say, my brethren and sisters, that it is a very rare thing for a missionary ever to have the opportunity of going the second time into the mission field to lift up his voice in proclamation of the truth that has been restored, and when he is baptized with the spirit of testimony and with the spirit of understanding; when his heart is in the work and when he is anxious to cry repentance among the people, it is greatly to be regretted that oftentimes fathers and mothers, even when I fear there is no very great necessity for such action, send word to their sons and daughters that the burden is more than they can bear and that because two years, forsooth, have passed away, they should now return from the mission field. I am happy to say that these missionaries, both men and women, have no desire to return. I have seen them shed tears of sorrow when the announcement has been made that they have been honorably released to return to their homes. Their hearts are in the work of God. They are anxious to magnify their callings; and I think no father or mother can spend money to any better advan-

tage than to give their sons and daughters, when they are in the field, full opportunity to labor and to deliver the message that has been committed into their hands, and to become better and better established in the things of God.

I rejoice in their companionship. I thank God for the opportunity of being with them. I rejoice in the gospel that I am seeking, with them, to promulgate in the California mission, and I know it is the power of God unto salvation; and bear witness thereto, with joy and gladness in my soul, and with understanding and knowledge that I speak the truth, in the name of Jesus Christ. Amen.

President Grant read a telegram from President Wallace Calder of the Uintah stake of Zion asking to be excused from presence at the Conference owing to the impassability of the roads.

The choir sang, "The Lord is great, who shall not fear him?"

The choir and congregation sang the "Doxology."

The closing prayer was offered by Elder George Bowles, a recently returned missionary from the Hawaiian Islands.

The Conference adjourned until 10 a. m. Sunday.

THIRD DAY MORNING SESSION

Sunday, April 8, 1923

At 10 o'clock President Grant announced the opening hymn. All the seats in the Tabernacle were occupied, as well as the aisles, and many stood during the services. It was announced during the session that four thousand people outdoors, near the Bureau of Information, were listening to the sermons in the Tabernacle conveyed by radio, which did away with the necessity of speakers at the Bureau of Information. An overflow meeting was held in the Assembly Hall, crowded to the doors.

The congregation and the Salt Lake Tabernacle choir sang the hymn, "Come, come, ye Saints, no toil nor labor fear."

Prayer was offered by Elder Willard Young.

The choir sang the anthem, "Let the mountains shout for joy."

PRESIDENT ANTHONY W. IVINS

I sincerely desire, my brethren and sisters, that during the few moments which I may occupy this morning, the exercise of your faith in my behalf may enable me, through the blessings of the Lord upon whom I depend, to present properly the thought which I have in my mind at this time. I shall read first from the twelfth chapter of St. Mark, beginning at the thirteenth verse:

MEANING OF CHRIST'S ANSWER TO THE PHARISEES

"And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.

"And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?

"Shall we give or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

"And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's.

"And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's."

In looking for a text upon which to base the brief remarks which I expect to make, I thought of these words of the Redeemer of the world. They are simple words and to the superficial observer have little import except to impress upon one the fact that inasmuch as Israel at the time was tributary to Rome, it was necessary to recognize her sovereignty, and render submission to the system of taxation which she might impose. A more careful analysis of this scripture, associating it with other words spoken by the Redeemer, and the example of his life give it a deeper and far more important meaning. It may be paraphrased and made to read: Render unto man that which belongs to man, and to God that which pertains to him. I wish to make it read as I desire to interpret its meaning: Render allegiance and submission to the laws of men in civil government, and to the laws of God in that which pertains to the Kingdom of Heaven.

NATURE OF CIVIL AND RELIGIOUS LAWS

I suppose that at a very early period of the existence of man, it was discovered that for the proper protection and development of society it was necessary to enact laws, and delegate to individuals authority to administer and enforce them. Violation of these laws subjected the transgressor to penalties, more or less severe, as the offence justified.

The outward expression of religion is the act of worship, by which we show our faith in a supreme being, to whom we owe allegiance and service. Since the very beginning of history, in so far as it pertains to the present race of mankind, communication has existed between our Father in heaven, and his children who are here upon earth. At times direct communication may have been interrupted, but always to be re-established, that the purposes of the Almighty might not be frustrated.

Certain fundamental laws have been given to man, through obedience to which he may be in harmony with the will of the Father, or out of harmony, as he obeys or rejects the requirements which are made. These requirements are not enforced by compulsory means, the penalty being the loss of that which might have been gained through obedience.

In contradistinction of this the civil law demands obedience whether we will or will not, and if we refuse, physical force is applied to enforce submission. Briefly stated obedience to civil law is compulsory, obe-

dience to the law given by the Lord is entirely optional. For violation of the former, man is answerable to the law which he, himself, has created; for violation of the latter, man is answerable to his Maker.

PROPER RELATIONSHIP BETWEEN THE CHURCH AND THE STATE

I know of no other question which has so disturbed the peaceful relationship which should exist between neighbors, communities and nations, as has the erroneous and perverted opinions which have prevailed regarding the proper relationship which should exist between the church and the state, and the application and effect of the laws given by the Lord, and those enacted by man.

It is plain to one who is familiar with the written, and spoken, word of the Lord, that there has not been, and is not now, justifiable cause for the misunderstanding, but notwithstanding this fact there has always been conflict. You who are familiar with the world's history know that there have been times when the state has waged unrelenting war upon the church, and you are also aware that the church has waged more relentless war, if that were possible, against those who differed from its views, or refused submission to its interpretation of the spiritual law.

ILLUSTRATIONS OF CONFLICTS BETWEEN THE CHURCH AND THE STATE

The conflict between the church and the state has not been more vicious, or devoid of mercy, than has that which has prevailed between people who were professors of religion, and professing to follow the same Master.

In 1487 the head of one church, notwithstanding the fact that he had assumed the name Innocent, ordered the extermination of the Waldenses, and France, in obedience to the decree, drove from their homes, to find asylum in the Alps, or killed people who were among her best citizens, because they dared differ from others in their religious views.

The massacre of St. Bartholomew will never be forgotten, and must sometimes be atoned for. The church sent the Duke of Alva to the Netherlands with full authority to exterminate all who were not orthodox in their faith and religious practice.

No human pen will ever write, no tongue can tell, the story of suffering and injustice which, because of difference in religious faith and practice, has been inflicted upon the Hebrew people. Driven from the Promised Land, the home of their fathers, they have been denied the right of citizenship, and refused participation in the political and business activities of the world. They have been ruthlessly slain. Jewish mothers have looked on in anguish while the tongues have been torn from the mouths of their children, their hands severed, and bodies mutilated because they refused to renounce their faith, or deny the God of their fathers.

Whatever their mistakes may have been, however much the re-

sponsibility for their suffering may rest upon them, I know of no parallel of faith in, and devotion to, an ideal, comparable with that manifested by the Jewish people during the past 1900 years. That they have survived it, and retained their nationalism as they have is one of the miracles of the age. That the Lord will recognize their sacrifices, and, in his own time and way, restore them to their former place in his favor is certain, for he who is definite in power to accomplish has declared it.

Religious fanaticism drove the Puritans from the old world to the new, where they hoped to be free from bigotry and persecution, and they were hardly established here when they burned innocent women who were accused of witchcraft, and drove from their communities men who differed from them in their interpretation of the scripture.

It was because of difference of opinion regarding faith and worship that the Latter-day Saints were driven from the state of Missouri, and their possessions confiscated, to find temporary asylum in Illinois, from which state they later migrated to these mountain valleys, where they hoped to find peace and opportunity to worship the Lord in their own way.

CONFLICT THE RESULT OF IGNORANCE OF LAW

I have frequently, in view of recent events, asked myself this question: Have we, modern people, who live in the most enlightened and progressive period of the world's history, with the experience of the past to guide us, and knowledge of the future, as it has been outlined by the prophets who have lived before, overcome this needless, unjustifiable, erroneous conception of the proper relationship which exists, or should exist, between the church and the state? Do we properly differentiate between our obligation of obedience to civil law, in the administration of temporal affairs, and our obligation to the church, which represents divine law, given for the purpose of preparing men for future glory and exaltation in the kingdom of heaven? Where conflict exists between the two, it is clearly the result of either ignorance, or wilful misinterpretation of both civil and ecclesiastical law.

THE LORD HAS SPOKEN PLAINLY ON SPIRITUAL AND TEMPORAL AFFAIRS

With the opening of a gospel dispensation the Lord has always spoken plainly, defining the duties of those who accept his word, in regard to both spiritual and temporal affairs, and after defining our duties, and the obligation which is upon us, leaves us to accept and perform, and thus gain the future or present blessings which are predicated upon observance of the law, or reject, as we may choose. His word to us upon this important question, in the present dispensation, to which I wish to call particular attention is no exception.

HIS WORD UPON THIS IMPORTANT QUESTION

In the very early history of the Church the right relationship

which should exist between the church and state was raised, and in order that there might be no misunderstanding in regard to this important question the following was adopted and published, and has been the recognized attitude of the Latter-day Saints since that time. I read from section 134 of the Doctrine and Covenants:

"We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer the law in equity and justice, should be sought for and upheld by the voice of the people, if a republic, or the will of the sovereign.

"We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul. * * *

"We believe that every man should be honored in his station, rulers and magistrates as such, being placed for the protection of the innocent, and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man; and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker. * * *

"We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

"We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; providing that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, or inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship."

CAN A BETTER BILL OF RIGHTS BE FOUND?

I ask you, my brethren and sisters, I ask the people of the world, where can a better bill of rights, defining the proper relationship of the Church and the State, the civil and the ecclesiastical authority, be found, than that which I have read? Can error or justifiable objection be found in it?

The Latter-day Saints believe that the coming of Columbus to this continent was part of the divine plan by which this land, which had been held in reserve, might become a place of refuge, and asylum for the oppressed and down-trodden of all nations, that freedom of worship, and exercise of conscience, in righteousness, might be enjoyed

by all people. We believe that the Lord inspired the framers of our government to give us our legislative, executive and administrative system of government, by which our laws are enacted and enforced. This system, having been given of the Lord, it is not strange that the administration of our civil affairs corresponds so nearly with the organization of the Church, and still differs so greatly in the one essential feature.

CONTRAST BETWEEN CIVIL AND RELIGIOUS LAWS

Our civil laws are enacted by Congress, that body being governed, in framing the law, by the Constitution of our country; by our state legislatures under authority of congress, and our precincts and municipalities under authority granted by the state legislatures. The officers who administer these laws are chosen by the voice of the people. The laws enacted by our precincts and municipalities, and the power of the lesser judges and officers who enforce them are limited in regard to both territorial jurisdiction, and power to inflict punishment. Legislative laws have jurisdiction over all of the people of the state, while congressional laws must be obeyed in all parts of the republic.

Decisions rendered by precinct, municipal or district judges are subject to review, on appeal, and may be carried to the supreme court, whose decision is final. To each of these courts authority is given to enforce its decrees by compulsory means. We may protest, it may be contrary to our idea of right and justice, we may say that we will not submit, but it is all in vain, the civil law compels submission. It may impose heavy fines, and if we refuse to pay, take our property by force to satisfy its judgment. It may incarcerate us in prison, for life if the offense justifies, or even deprive us of life itself.

In contrast to this, the laws which govern the Church are given us by the Lord our God. He is the author of them, he is our law-giver. He has revealed to us the order of Church government and designated the officers who are to administer its affairs. The ward organizations, with their limited administrative powers, the stakes with their enlarged jurisdiction, and finally the presiding authorities, who have jurisdiction over all of the affairs of the Church, have all been given us by the Lord.

WHERE CIVIL AND RELIGIOUS POWERS DIFFER ENTIRELY

The men who administer the affairs of the Church are its priesthood, the word signifying, collectively, those who are chosen and ordained to perform sacred religious functions. The powers delegated to this body of priesthood, chosen to administer the affairs of the Church, while similar to our civil administration, differs entirely from it in the manner of administration, let me read:

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood or authority of that man. * * *

"Hence many are called, but few are chosen.

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile."

I have read from the Doctrine and Covenants of the Church, section 121.

Again I ask you, my brethren and sisters, can any just criticism be offered to this plain declaration regarding the prerogatives and rights of the priesthood? Can anything be wrong which is accomplished by persuasion, by long suffering, gentleness, by kindness and love unfeigned. Where are we to find a definition of the authority and functions of the priesthood superior to, or even the equal of that which I have just read. If it exists my attention has never been called to it.

THE SYSTEM OF CHURCH COURTS

It is true that a system of Church courts has been given, and judges provided whose duty it is to watch over the Church, to hear cases where differences may exist between Church members, and to take cognizance of cases where the rules governing the conduct of members, whose acts may be un-Christian, immoral, or opposed to justice and righteousness, are concerned.

This system begins with the teachers, who are expected to be familiar with the lives and conduct of the members of their wards, and who seek to induce, by persuasion and love, those who may have departed from the way of the Lord, to return to it. Where members refuse, or neglect to be governed by the council of the teachers, their case may be taken to the bishopric, and if they fail to reach a satisfactory adjustment may be carried to the high council, and from there appealed to the First Presidency.

These Church courts, while corresponding closely to our civil courts, differ entirely from the latter in this respect. Whether it be the decision of a bishop's court, a high council or the First Presidency, no effort is made to enforce the decree contrary to the will of the accused. Disinterested men hear the case, there are no lawyers to interpret, or misinterpret the law, the accused has the right to appear and speak in his own behalf, and to introduce evidence, after which the decision is rendered. If the accused refuses to submit to the findings of the court, the only penalty attached is the withdrawal of the hand

of fellowship, or excommunication from the Church, after which he is permitted to go his way in peace, so far as his conscience may permit peace to dwell in his soul.

THE CIVIL LAW COMPULSORY, THE CHURCH LAW VOLUNTARY

The purpose of this review, brief and very imperfect as it is, is to call your attention to the fact that the civil law is given for the protection and control of our temporal affairs, while the Priesthood is conferred upon us for the control and development of the Church: that the former differs from the latter in that one is compulsory, the other entirely voluntary. To the civil law all men must submit, regardless of race, creed or condition, while to the priesthood man may submit or not, as he may choose.

When arraigned before Pilate one of the charges brought against the Redeemer was that he was guilty of sedition, in that he had declared himself to be a king. Yes he answered, but my kingdom is not of this world. It was not a menace to the kingdom of Herod, or the empire of Rome. His was the kingdom of heaven, and had nothing to do with the kingdoms of this world, except that he taught his followers to be obedient to them, but the people, failing to distinguish between the temporal and spiritual could not comprehend.

SUMMARY AND APPLICATION

So, my brethren and sisters, I reach this conclusion: That it is the duty of each member of the Church to honor and obey the law of the land, and sustain the men who are chosen to administer it, in so far as they do so in righteousness and justice. That the Priesthood is conferred upon us for the development and control of the Church of Christ, and that it cannot be legitimately used for any other purpose. That whenever we use it for the promotion of personal interests, to gratify personal pride, or ambition, or apply it by compulsion or restraint, we are upon dangerous ground, and not in harmony with the word of the Lord. My conception is that the exercise of the Priesthood can only be legitimately used where the purpose is to provide equal opportunity for all, in the sphere occupied by each member of the Church, and special privileges to none, except as men may have merited honor and distinction through devotion to the work of the Lord.

Do not understand me to infer that men holding the Priesthood are not entitled to participate in all of the activities of the state, and enjoy any and all of the emoluments to which citizenship entitles them, but this participation, and the honors which may come to them should be the reward of merit; and the influence of the Priesthood, as such, should not be used to accomplish their personal desires.

Neither do I wish to infer that the Priesthood should not be exercised in the promotion and development of the temporal interests of the people. It is a poor system of religion, indeed, which treats only with the salvation of the souls of men, while it leaves their bodies to perish.

What a simple thing it is, and yet how vitally important. If the people of the world could only be taught obedience to this doctrine, to willingly honor and obey the law of the land in the control of civil affairs, leaving all men to answer to the Lord in matters of faith and worship, each having decent respect for rights and opinions of his neighbor, thus rendering to Caesar that which belongs to Caesar, and to God that which pertains to his Kingdom, peace would soon prevail throughout the earth, Christ's Kingdom would be established, and the will of the Lord would be done of earth, as it is done in heaven. May that day be hastened, is my humble prayer, through Jesus Christ. Amen.

The choir sang, "An angel from on high," duet by Lola Leonard and Hyrum Christensen.

PRESIDENT HEBER J. GRANT

The following note was read by President Heber J. Grant, after explaining that Brother Smith went out to ascertain how the crowd in front of the Bureau of Information was hearing while President Ivins was speaking:

President Ivins is being heard by about four thousand people as plainly as you are hearing him. His voice carries to the Valley House corner, but you can't catch the words.—George Albert Smith.

I have a note from President Edward J. Wood, announcing that he was detained on account of a storm and railroad accident. For Brother Wood's benefit I will say that we started at the head of the list of stakes and have heard from about one-third of all the stake presidents, each talking ten minutes.

We will now hear from Brother Wood for ten minutes

ELDER EDWARD J. WOOD

(*President of the Alberta Stake of Zion*)

I appreciate very much the privilege of being with you this morning, and am sorry I was detained Friday and Saturday. Those living in remote places more fully appreciate the privilege of meeting together with the general authorities of the Church than you who live here in the center stakes of the Church.

I have listened with interest to the remarks of President Ivins, and have thought of reading from the Pearl of Great Price, the first chapter of the Book of Abraham:

"And, finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right wherunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a righteous heir, a High Priest, holding the right belonging to the fathers.

"It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before

the foundations of the earth to the present time, even the right of the first-born, on the first man, who is Adam, our first father, through the fathers, unto me.

"I sought for mine appointments unto the Priesthood, according to the appointment of God unto the fathers concerning the seed."

I am always impressed, in attending these general conferences—and it is very few that I have missed during the last twenty years—with the thought of how much greater power we would exert if we but fully followed the example set by Abraham, if we would think so much of our calling in the Priesthood that we would know that in it there is great happiness, peace, rest and blessings of the fathers, if we would only righteously seek for these blessings. Not only did Abraham seek for these blessings for himself, but he sought to be ordained to administer the same. If we had the faith that Abraham had, at all times, the Lord's blessings would be poured out upon us. I am sure that the general authorities of the Church, with President Grant at the head, have this same faith; but if we, throughout the various stakes of Zion, from Canada, where I live, to Mexico in the South, would seek in all righteousness the happiness, the peace, and rest and the contentment that comes from the Priesthood; and then not be satisfied with this, but seek in all humility to administer these blessings, and explain these privileges to those with whom we labor, how much greater would be the progress of the work in which we are engaged!

I have spent many years in the islands. I have noted the extreme faith of our Polynesian Islanders. They seem at all times to seek for the right to preach the gospel, to administer in the ordinances thereof among their fellow people. I have seen the sick healed. I have noted the extreme faith, the perfect faith which became a knowledge to many of them, even before they joined the Church by baptism; how they would set the example to many of us of the fact that through faith comes knowledge.

I remember on one occasion one of our sisters said that a certain member of the village she lived in had a very sick child. The parents did not belong to the Church, but they had heard the doctrines of the Church as preached by the elders. She asked that we come and administer to the child. The child looked like it was dead; and when I told her that it might be too late, she asked me if I had the right to administer to the sick. I told her, yes. She said: "Why do you hesitate? If you will just lay your hands on the child it will recover." We were so struck with the extreme faith—the knowledge of this good sister—that we administered to the child.

We left the village shortly after and did not see her for several months. While on another island one afternoon, to show you how the Lord works in a marvelous way to bring to the attention of the people his doctrines, I saw a group of natives off under the trees. They were cutting cocoanuts with a long knife. It was in the early days of the Church, away back in 1889. At that time we had been per-

secuted. I thought I was being led into a trap, when all at once I noticed the natives surrounding me. I was alone. I wondered what might take place. All at once a woman stepped out from the group of natives. She offered me her hand and spoke to me, but I did not remember her. Then she called a child, sat the child on the stump of a cocoanut tree, and bore this testimony to the people: "This child of mine is a living example of the power and mission of the Church which this man represents. I am the daughter of the head chief. I invite this missionary to come to our village." They all paid very kind respect while she preached the gospel as I had never heard any other native do. Such knowledge, such extreme faith, I marveled at. I followed her to her village. She called the village together, and we had a very pleasant evening, and it was late in the night before I retired to bed.

In the morning I felt something on my neck, and I slapped it with my hand and I was bitten by a centipede,—a very deadly, poisonous insect there. My hand commenced to swell and the natives thought I would surely die. After a few moments, this good woman (none of them belonged to the Church) heard of my trouble and she came to me. She said: "Why, Mr. Wood, you administered to my child, administer to yourself and you will be healed." I had some consecrated oil and I administered to my hand. The people crowded around me. My hand had swollen to a terrible size and the pain was intense. This woman stood by, and when I looked at her I was filled with that feeling that comes from the love and respect of the natives one to another. The swelling commenced to go away, just as a person would take a cloth off his hand, and I was all right. She bore that testimony to the people again that she knew positively that the Lord had restored again his Church, and with it the former blessings. She then longed for the people to join, so that they could preach to other towns and other villages.

I am pleased to bear this testimony that I am sure the faith among the Latter-day Saints, as of old, is increasing. I pray with you, that like Abraham we may seek in all diligence and all humility the right to administer these principles and these ordinances among the children of men, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I would like to ask the people who are outside of this building to quit whispering and talking to one another, for the benefit of those who would like to hear what is going on in this building. There are a great many people outside who are anxious to hear, and those who are talking and carrying on conversations are preventing them from having the privilege of doing so.

ELDER HYRUM G. SMITH

(Presiding Patriarch of the Church)

It is a very inspiring sight, indeed, to behold the multitude gathered here in the tabernacle, and then to see the gathering on the outside where they are listening to the voices of the speakers, through a little device which the Lord has inspired in the minds of men to teach a very simple truth; and I desire to bear testimony to that truth, and am grateful for the privilege of doing so.

Ever since our early infancy, as members of the Church of Jesus Christ of Latter-day Saints, we have been taught to pray to our heavenly Father, knowing and feeling and believing that our prayers would be heard and answered. Hundreds and hundreds of our members bear testimony that the Lord has heard and answered their prayers. I, too, know that the Lord lives and that he does hear and answer our prayers. And now, through a simple little device which the Lord has inspired in the hearts of men, it is my faith and my testimony that the Lord is going to teach the world that he actually can and does hear our prayers, and hears the prayers of those who seek him in faith, for faith is a wonderful power in the world. When we are in tune with our Creator, with our Redeemer, and seek him in faith, we are wonderfully blessed, and our prayers are heard and answered; and this simple truth is going to be made so plain and so positive that no one will be left in doubt.

I am grateful, too, that we are given our agency—another wonderful but simple truth which the Lord has made plain to us. In the lines of poetry written in our hymn book, two verses read as follows:

"Know this, that every soul is free
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.

"He'll call, persuade, direct aright,
Bless him with wisdom, love and light;
In nameless ways be good and kind,
But never force the human mind."

I was attending a quarterly conference of one of the stakes of Zion a few years ago, when the entire conference was characterized by testimony bearing. Both men and women, holding different stations in the stake, were called upon to bear their testimonies. At the close of the conference a good brother who had been out of the Church for over thirty years, came to the president of the stake, with tears in his eyes, and said: "President, I have stood it just as long as I can and I can stand it no longer. At your first opportunity I want to be baptized again. I have been out of this Church for thirty years. My children have grown up around me, many of them following my teachings and my example, under the influence of the spirit of apostasy. My grandchildren are being taught the principles of the gospel, and I rejoice in the fact that they, as well as some of my children, are coming back into

the Church and receiving its blessings. I regret that I have been out of the Church so much of my life; and while I have nourished a grudge and hard feelings, yet I have known in my heart that this is the Church of God. Now I regret those actions. I regret the lives of my children, that they have been nourished largely in the spirit of apostasy; now, for the remaining years of my life, I want to live in the Church and change my life that it may conform to the teachings of Christ, that I, too, with this multitude who have borne their testimonies, may enjoy the Spirit of the Lord and receive forgiveness." He was afterwards baptized. His children also, many of them, turned from their ways of apostasy and came into the Church. A glorious privilege, a blessing coming again to that household.

I rejoice in the blessing of our agency that when we are moved by the spirit of truth, and our testimonies are so enlarged within us that we are directed along the lines of conduct and action which bring us in keeping and in touch with many glorious privileges and blessings.

I rejoice in my membership and association with this multitude of men bearing the holy Priesthood. No place else in all the world can you go and see a sight such as I behold this moment—the faces of men bearing the holy Priesthood gathered together in the name of the Lord Jesus Christ, all with an undoubting testimony that the Lord lives and that this is his work.

I rejoice in this wonderful privilege and being numbered with you in this glorious work. I would to God that all could understand the simple truths that we secure through the testimony of the Spirit, for it burns within our hearts, and makes known to us the truth. Let me admonish you, my brethren and sisters, to cherish that little monitor that is within you, for it will guide and direct you in the ways of truth and of correct and right living.

I regret that there are many among us who are not as loyal as we should like to have them. It grieves me and it grieves my co-laborers, and I am sure it grieves the Lord, when word comes that our fellows have been untrue to trusts imposed upon them or in them; and we, every one of us, know that it is wrong when we are untrue to a trust, or break a sacred confidence. I pray that God will continue to be mindful of us as his children, that we may hearken unto those still small whisperings that they may guide us always in the paths of virtue and right and loyalty to trust; that we may be fit instruments in the hands of God to fulfil his purposes in the earth; and do it without embarrassment to him or to his work. When any of us are caught in the snares of temptation and fall by the wayside, it not only hurts us individually but it hurts all of us. I pray that the Lord will continue to be mindful of us that we may be more loyal in the future than we have been in the past, loyal to our callings and to our responsibilities; although we are growing in number, and today we seem to be present in goodly number, yet we are a handful, as it were, in the eyes of the world. We are only a few in number compared to the great host in the

world, and we must remember and know that where the Lord requires responsibility, he expects us to be loyal and true to it. Therefore the responsibility is upon our shoulders as gathered Ephraim, living here in the land of Ephraim, in the tops of the mountains, in the midst of the everlasting hills, where the Lord has selected a gathering place and named it through the mouths of his holy prophets, both ancient and modern. "This is the place," and here it will be required at our hands, not only by our words but by our every day conduct. When we fall by the wayside the world sees us because their eyes are open upon us, and they are watching the actions and the words and conduct of the little handful of people that God has gathered into the mountain tops in these the last days.

I pray that the Lord will continue to be watchful and mindful of this people, that we may be loyal and true and faithful and earnest, seeking day by day and laboring day by day to fulfil God's purposes, for where much is given much is required; and with that love of the truth, with that testimony which has been in my heart ever since a youth, I pray that God will be mindful of us and that he will continue to inspire, bless, sustain and honor those who are called to take the lead and to direct: that God's work may continue to grow, and that those to whom responsibility is given, in whom trust is imposed, may be loyal and true, and equal to the responsibility, and receive the blessings that the Lord has prepared for the faithful in the House of Israel in these the last days.

May the Lord bless you, my brethren and sisters, in your homes, in your labors, in all your righteous undertakings, inspire you and give you faith, devotion, humility and power to know and do the will of God; and by following the promptings of that "little Monitor" within you, it is your right to know. And if you will listen and hearken unto its promptings, I promise you that you shall know, and shall have courage and faith to do the right and hold steadfast and true to the faith, that it shall not be necessary to go back and count your steps in regret; but rejoice in the blessings that have been promised to you as descendants of Father Abraham and especially the chosen of the Lord, being, most of us, of the house of Joseph or of the lineage of Ephraim who was especially chosen and especially blessed. May God help us to appreciate and live worthy of these blessings as they are being made plain to us every day of our lives. May the peace of the Lord be with us and be with his people wherever they are, whether gathered or scattered. I pray for these blessings; and in the name of the Lord bless this great conference,—those who preside and those who hearken and listen, as members or as officers. May God bless you all according to your righteous needs, both temporally and spiritually, I pray in the name of Jesus Christ. Amen.

ELDER GEORGE F. RICHARDS

I regard it as a distinctive honor to be invited to speak to this large congregation in this, the Sunday morning, session of our annual General Conference, where every seat is taken in this large tabernacle and hundreds of people are standing, eager as I suppose, to hear the word of the Lord as it shall fall from the lips of his servants. I realize that those who have assembled in conference are among the most faithful of the Latter-day Saints. At the same time I realize that there are thousands of men and women in the Church who are just as faithful as those who are here assembled, but those who are of little faith are not wont to make great sacrifice to come to the meetings to hear the servants of the Lord. I do hope that by some means the excellent instruction which has been given during the sessions of this conference may reach that class of people.

THE LATTER-DAY SAINTS ARE WELL TAUGHT

In the primitive Church there were given officers for specific purposes, as there are officers given to the Church of Jesus Christ of Latter-day Saints today: "And he gave some apostles, and some prophets; and some evangelists; and some pastors, and teachers; for the perfection of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." The Latter-day Saints are well taught. We have the things of God as they have been given through his servants in days that are past, recorded in these standard works of the Church—the Holy Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price. These books are before the Latter-day Saints with a commandment of the Lord that we shall search them, for in them we think we have eternal life, and they are they which testify of God and of his truth. If we, the Latter-day Saints, were to read the scriptures as our Father in heaven desires that we should do, we would be better informed in regard to his mind and will concerning us. We would receive strength of spirit to live more fully the commandments which he has given us, and by the living of those commandments we would obtain the blessing of eternal life. It seems necessary that there should be officers and authorities in the Church to speak frequently of these things which are written, because we neglect to read them as we ought to.

BY WORKS AND NOT BY FAITH ONLY ARE WE JUSTIFIED

There is a proneness, I am sure, on the part of many of the Latter-day Saints, to be hearers of the word and to be satisfied without doing the things which the Lord has commanded us, which in our thoughtful moments we know are intended for our blessing and salvation. It was always so. When our Savior had finished, practically, his Sermon on

the Mount, he reminded those whom he had been addressing, that not all those who cry, Lord, Lord, should be saved in the kingdom of heaven, but those who do the will of our Father in heaven, and he likened those who heard the word and would not do it unto a foolish man who built his house upon the sand, that when the rain descended and the floods came, and the winds blew and beat upon the house, it fell, and great was the fall thereof; while those who heard and did the things which he taught were likened unto a wise man, who built his house upon the rock, that when the rain descended and the floods came and the winds blew and beat upon that house, it stood, for it was founded upon a rock.

We find James, "the Just," and a "pillar" of the Church at Jerusalem, teaching :

"Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

"But be ye doers of the word, and not hearers only, deceiving your own selves."

And further James said in explanation of this principle:

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?

"If a brother or sister be naked and destitute of daily food,

"And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

"Even so, faith, if it hath not works, is dead, being alone.

"Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works.

"Thou believest that there is one God; thou doest well; the devils also believe, and tremble.

"But wilt thou know, O vain man, that faith without works is dead?

"Was not Abraham, our father, justified by works, when he had offered Isaac his son upon the altar?

"Seest thou faith wrought with his works, and by works was faith made perfect?

"And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God.

"Ye see then how that by works a man is justified, and not by faith only."

TOO MUCH DEAD FAITH IN THE CHURCH

Brethren and sisters, I feel that there is too much dead faith in the Church. Those who have spoken in this conference, have a living faith in God and that which he has revealed, and they represent a large class of the Latter-day Saints. God bless them for their faith and faithfulness; but there is a great deal of dead faith, and those who possess it are deceiving themselves.

Faith is the first principle of revealed religion, the foundation of all righteousness. All our unrighteousness is due to the want of faith. If we had the faith that we ought to have as Latter-day Saints, there is nothing that need be done that we could not do. There is nothing that God has commanded us that we would not do; and we should remember that it is not the profession, it is not the intellectual assent

unto principle, it is not the *form* that is going to save, it is the doing of the things which the Lord, through his gospel, has prescribed by which we may attain to glory and exaltation. Faith in itself will not save us. Knowledge in itself will not save us. Men have to have knowledge in order to be condemned as well as to be saved. The Latter-day Saints are well taught, I say, and if they will do as well as they know, they will obtain salvation; and if they do not do as well as they know, condemnation will certainly follow, for this gospel which we have received is as a savor of life unto life and of death unto death, unto those unto whom it comes. We have the authorities of the Church, they are here to explain to the children of men, in the Church and out of the Church, the things which are necessary to be done by them for their salvation, but men and women who will not obey the commandments of God when they hear them and understand them will scarcely be expected to be obedient unto the advice and counsel of the servants of God. Many there are, as I have already said, who will do so with glad hearts, and will reap the reward. I would to God that all the members of the Church would do so and be consistent and receive the blessings which our Father in heaven has so generously to give to his faithful children.

NEED OF DOING THE THINGS WE KNOW

We have need of being impressed with the necessity of doing the things which we know we ought to do, and by the preaching of the gospel we may be thus impressed. Then the Spirit of the Lord attends us, as it has done in the various sessions of this conference, the people who hear may, by that same Spirit, know that these things are of God, they know the voice of the Good Shepherd, even though it be manifest through his humble servants. The Lord has said: "Whether it be by my own voice, or by the mouth of my servants, it is the same," and the true and consistent Latter-day Saint regards it the same. Let me read in conclusion a few words:

"And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation."

So we bear our testimony that we do speak, not of our own strength, and our own wisdom, but by the power of God made manifest by his Holy Spirit. I promise you that if you will heed the counsels which are given you by the servants of God, you will be walking in paths which are straight and which will make for joy, happiness and hope in this life, and eternal life in the world to come. I bear my testimony to you, my brethren and sisters, to this effect, in the name of the Lord Jesus Christ. Amen.

The choir sang, "They that sow in tears shall reap in joy."

The closing prayer was offered by Elder Junius F. Wells, and the Conference adjourned until 2 o'clock p. m.

FIRST OVERFLOW MEETING

An overflow meeting of the Conference was held in the Assembly Hall at 10 o'clock, Sunday morning, April 8, 1923. There were close on to 4,000 people besides, at the Bureau of Information, who had gathered to hear the remarks that were made in the Tabernacle and transmitted to the outdoors by radio.

In the Assembly Hall Elder Joseph Fielding Smith, of the Council of the Twelve, presided.

The music and singing were furnished by the Jordan stake choir, under direction of Elder William M. Cox.

The choir and congregation sang, "How firm a foundation, ye Saints of the Lord."

The opening prayer was offered by Elder Elias A. Smith, of the High Council of the Liberty stake of Zion.

A quartette and a chorus sang the anthem, "Grant us peace," by Evan Stephens.

ELDER BRIGHAM S. YOUNG

(President of the Northwestern States Mission)

My dear brethren and sisters: It is with feelings of timidity that I stand before you, because, to a degree, I sense the responsibility of the position of a public instructor; and that I may speak to you understandingly, and that there may be profit in what shall be said, I desire that my remarks may be dictated by the Spirit of God.

It is a great privilege, brethren and sisters, to address a congregation of the proportions of this one, and one that rarely comes to us—never in the field in which I am at present engaged. As I have the honor to preside over the Northwestern States mission, naturally I am deeply interested in missionary work. I am interested in the boys and girls, and we have at present seventy-seven in the Northwestern States mission, fifty-seven young men and twenty young ladies. I want to say to you that they are representative of the best men and women in all this Church, which means in all the world, for a finer, nobler, and more exemplary lot of young men and women it has never been my pleasure to know.

I am deeply interested in the youth of Zion, and have been so for many years. I have a large family myself. However, I am not in the class of my forebears, but I am interested in the youth of Zion, because I recognize this fact, that upon them depends the future of this work. The greatest possession, I believe, that it is possible for us to confer upon, or bequeath to, our children is a knowledge that this is the work of God, and to that end, brethren and sisters, I have a strong anxiety that your boys and girls should go into the mission fields, even though it may be at great sacrifice to yourselves. Those boys and girls, when

they return from a mission, if they have discharged its duties as are the boys and girls discharging their missions who are now in the field, when they come back to you, you will find them men and women of power and inspiration, their intelligence immeasurably increased. If you would contribute the best that it is possible for you to contribute in your day and time, leave behind you a posterity who know that God lives. There is no higher achievement in this world, because it extends into eternity, than that the men and women, all of God's children, should know that he lives. The missionaries come back to your communities, and we endeavor to teach them to return with the spirit of their mission resting mightily upon them, that they may be a leaven in your communities for the dissemination of the spirit which they acquire and which, God willing, they may retain when they return to you. The future of this world depends upon these boys and girls, and it depends upon the strength of the testimony they shall acquire that this is God's work, and there is nothing you can give them that is of more value than the education, the finishing touches, the degree, that they shall acquire in the mission field when they have graduated in this great practical school of the best there is in life. It teaches them that this is the work of the living God. Do not stint them, brethren and sisters; send them on missions. You want them to be educated. There is no branch of education that better fits them for the practicabilities, the best, the highest things in life, than will a knowledge and a testimony of this great work. This great fact should be borne in upon our consciousness, that we will get just what we earn and we will not get anything more. And your boys and girls will earn for themselves the best that can be conferred, if they will learn the fact that God has spoken and that he has established his Church. The Prophet Joseph Smith teaches us that the great thing to acquire is capacity. What have you capacity for? Are you prepared through your educational attainments, to go into the society of the highly educated? If so, you can enjoy that atmosphere in which they live. If you have not been educated, you can not enjoy the atmosphere of education; and according to your capacity, that limits your power of enjoyment, of understanding, of intelligence, in the presence of God our Father, and if we, some of us, were to be transported into his presence, it would be bad for us, because we could not endure his presence; but these boys and girls are fitting themselves for these places that are to be occupied, not only in this world, but in the great hereafter.

I am reminded of a dream that I heard a man relate. He said: "I dreamed that I had died, and I found myself on a great rocky plateau, a smooth shelf of rock; on the right hand rose a precipice that was lost in the clouds. On the left hand was an abyss, the bottom of which was lost in the mists which obscured it, and as I went along this great rocky shelf my attention was directed to a slight nodule on the surface of the rock sheet. As I approached it there issued from this nodule, which proved to be a cave, a little man, not more than half

my height, and beckoning to me he said: 'Come in here, I want to see where I am to send you,' and he took down, when I had entered his cavern, from a shelf on the rock, a little plaque that was about four by nine inches in dimension, and said: 'I will rub my hand over this plaque and your record will appear in points of light on its surface, and according to your record, there is where I will send you.' He rubbed his hand once over the plaque and a few points of light appeared. I looked over his shoulder with the utmost anxiety to see where I would be sent. He turned, when he had rubbed the stone once, and looked at me with very great significance. Again he passed his hand over the stone. There were a few more points of light and turning to me he said: 'It looks pretty bad for you, but I will rub my hand once more over the stone,' which he did, and when he had finished he put the stone back on its shelf and said to me: 'You won't do.' With that he picked me up with one hand and tossed me into this abyss into which I sank to interminable depths. By and by I found my descent arrested. I stopped and began to rise slowly until I was on a level with the shelf from which I had been thrown. I continued to rise until I found myself in most beautiful surroundings. The trees were green, the grass, the flowers, the white bordered walks were beautiful. There were mansions on every hand, and as I traversed one of these splendid pathways I met a man whom I had known down below who had been a saloon bum. I said to him 'Why, Jack, how are you?'

"'Oh fine,' said he.

"'What are you doing here?'" I inquired.

"'Oh, this is where I belong,' he replied.

"I hadn't gone very far before I met another, a card sharp. 'Why, Bill, what are you doing here?'

"'Oh, this is where I belong and where you belong,' said he.

"It was a beautiful place, but I met only that kind of men and women. And presently my attention was directed to a great height above me, which I could see with perfect distinctness, and I saw there my father, my mother, my friends, my loved ones, but I couldn't reach them because I had lived a life which entitled me only to the association of these men and women who surrounded me in this beautiful place, but which, compared with where my loved ones were, was poverty stricken, and mean and contemptible. and I knew that it was where I belonged, because I had lived such a life as entitled me only to go where I would have the society of such men as I had known and kept company with down on that earth from which we had come and where I had wasted opportunity."

Your boys and girls, brethren and sisters, are fitting themselves for the highest, the best that God has to confer upon his children. Give them, above all things, a testimony that this is God's work, and you will give them what can not be destroyed here or hereafter, and they will live, and you will glory in, as will God, the records they have achieved here upon the earth. Let us be faithful to opportunity. This is

God's work, brethren and sisters. It can't be destroyed. It will live. Will we live with it? That God may help us to help ourselves, which is the vital thing, is my humble prayer in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION

(President of the Central States Mission)

I desire to be led by the Spirit of the Lord in my remarks this morning, and I trust that I may have your faith and prayers. This position is, to some extent, a difficult one, but inasmuch as I have been selected to take a part, I desire to say that which the Lord would have me say for the good of all who are here.

There is no question in my mind concerning the truth of the gospel of Jesus Christ. I have learned by experience, through association with men and women in the world, who know not the truth, and through my experience with men and women who have been sent into the world to preach the truth that there is power and genuineness and a spirit in this work in which we are engaged, which can not be found elsewhere in the earth. We would find this morning, if we had the privilege of visiting the great churches of the day, men and women, honorable men and women of the earth, gathered together, worshiping a God and believing in a God without a body, without parts, without passions, a great Spirit who fills the immensity of space and who sits enthroned in yonder heavens on the top of a topless throne. This is the conception of God held by many of the children of men, outside of the Church of Jesus Christ of Latter-day Saints. I haven't found in my experience any church which teaches, or representative of such who believes, that our Father is a personal being and that we are created in his image. I have listened to one or two men not representing any church, who have made such statements. I know where the truth came from; it came from our Father through Joseph Smith, the prophet of God. I have wondered just how long it would be before those who were discussing the personality of God would recognize the inspiration and authority from which they took their remarks. This world is astray, so far as religion is concerned, and if it had not been for the revelations of the Father to Joseph the prophet, there never could have been any present salvation for the children of men, for man may worship God with all sincerity, believing that he is doing the right thing, but if he is worshiping in a way that is not ordained of the Lord, he can not receive the blessings of a glorified exaltation in the presence of that God who gave us life. There is one way only by which men may be saved and that is through obedience to law, and that obedience must be rendered by every man and every woman in the earth, or who has lived in the earth, or who will yet come to the earth, for salvation is predicated

on obedience to the principle and ordinance of repentance and baptism.

We have some illustrations in holy writ covering these points; for example, the story of the rich man and Lazarus. Lazarus was persecuted by the afflictions of the body; he was poor so far as this world's goods were concerned; he suffered during his life and lived from the leavings of the rich man's table. We are told that in time he died and was carried by the angels to the bosom of Abraham, for he had served the God of Abraham, Isaac and Jacob; had walked in that path which led him to Abraham, and Jesus told the Jews that Abraham was in the kingdom of God. In time the rich man died also, and he looked up and beheld Lazarus in the bosom of Abraham. He found that he himself was in torment; he had not received what he expected. When he appealed to Abraham, Abraham told him that he had received in his earth life that which was a pleasure to him, that which his wealth had procured for him. He had wasted his time. He had not served God, whom he did not know. So this man's reward was a punishment unto him and he said to father Abraham: "Send Lazarus that he may dip the tip of his fingers in water, and cool my tongue; for I am tormented in this flame." But Abraham told him that where he was, Lazarus could not come, and where Lazarus was, he could not come; there was a great gulf that separated them. Lazarus in his day had overcome the wickedness of the world; the other man had not, and in justice of God one was in torment and the other in the kingdom of God with Abraham, the father of the faithful, through whom all the nations of the earth were to be blessed.

When the rich man discovered that he could not receive the blessings of Lazarus, he called Abraham to send some one to the earth to warn his brothers, five of them, that they might not be made partakers of his punishment, but Abraham said unto him: "They have Moses and the prophets. If they hear not them neither will they be persuaded, though one rose from the dead." The law of Moses was in the earth; the words of the prophets were there. There were men to administer the ordinances of the gospel and it was not the privilege of Abraham to send a man direct to those who were, undoubtedly, willfully neglecting their opportunity.

These stories and these illustrations are given here in mortality and they apply to your life and mine, and give us to understand that, according to the things we learn and do in this world we shall be rewarded and be blessed and exalted in that great life which awaits the human family. Is it not our duty to stand by the commandments of God that we may have his Spirit, and that we may truthfully worship him and declare unto men and women who are in the world the true order of worship?

For this is the day for men to prepare to meet their God. Escape from punishment hereafter is obtained through overcoming guilt in

mortality. The Lord appeared to men in this dispensation and gave a new and true order of worship and sent forth men into the earth to declare unto the children of men that they were in the depths of spiritual poverty and in the bonds of iniquity and there could not come to them a salvation and an exaltation in the presence of God except they would repent.

The habits men sometimes form are of such a character that it takes the effort of a giant in spirit to overcome them. It is easy for men, honorable, as they may be, to believe that the Lord will give unto them all they desire. Why, they say, the thief on the cross, when he was put to death, at the time of the Redeemer's crucifixion, received a promise from the Christ that he should that day be with him in paradise, and because of that they take it for granted that he went into the presence of the Father. But they have not read the scripture fully, as it is written, or they would readily understand that the thief did not receive a glory in the presence of the Father, for we find recorded also that the Christ, who suffered for the sins of the world, and was put to death in the flesh, was quickened by the Spirit, by which also he went and preached unto the spirits in prison which sometimes were disobedient when once the long suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is eight souls were saved by water. While his body lay in the tomb, the Savior preached the gospel to those who were dead. When he came back to the earth he was met by men and women, and particularly by Mary, who recognized him first and attempted to embrace him. But he said unto her: "Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father and to my God and your God."

If it were not for the revelations of our Father to his children through Joseph the prophet, in this dispensation, this body of people would be in the same condition that the world is in, and take it for granted that the thief received an inheritance in the kingdom of God and that there is nothing to do but to repent, even though it be at the last moment of time. For this purpose the Lord revealed himself that the true order of worship might be instituted again among the children of men, that men and women, in their own time and enjoying free agency in mortality, away from home, as it were, might have the privilege, through the power which had been given unto them by that Father who sent them to the earth, of developing their character, which had its beginning before this earth was laid, or the foundation thereof; that they might in time claim the privilege of association with their Father whom they had learned to love through keeping his laws and walking in his paths. From such doctrine there can be no appeal, neither can any one prove it untrue. I have failed in my experience in the mission field, covering a period of nearly nineteen years, to find one man who has been able to disprove the logic of Joseph Smith the prophet, or who has ever proved untrue one single truth that came through Joseph

the prophet to us in our day. On the contrary, everything that has been taught has stood the test. Men and women have been brought to a knowledge of the truth and deception has vanished and the adversary has not the power that he had in the earth in the days of the coming forth of this great Latter-day work. The Priesthood, the power of God, is in the earth; the power to explain and expound the scripture is vested in men, and Lucifer, neither by mob law, nor by an attack of the learned upon the truth, nor in any other way, has ever been able to prove untrue the statements made constantly by the elders of Israel. Show me the man, regardless of who he is, who can prove from holy writ that God our eternal Father is without form and without body, parts or passions. Let him write or teach it to the children of men and I promise him, in the name of the Lord Jesus Christ, that he will prove that he himself is wrong and that the Church of Jesus Christ is right in its doctrines and in its teachings. Why, the glory that comes through the knowledge of this gospel, can never be measured by the mind of men in mortality who do not know the truth.

I want to say to you, in conclusion, I think there is not a single person who has the interest of a boy and a girl at heart but who desires and really prays and hopes that they may have the privilege of going into the mission field and bearing testimony of this truth. The truth makes men free, makes men strong and absolutely keeps them from being overcome by all the sophistries that are brought to bear against the true order of worship; and bearing testimony of it qualifies a boy or girl for a future that can not be purchased with money, that can be purchased only by real experience. Boys and girls will never learn at home to discuss and preach the gospel as they do away from home, for the spirit of opposition is not found here. They do not find here men who rise up from every corner and say: I don't believe your doctrine. They have not that chance at home, but out in the mission field they have that opportunity.

When you look into the faces of people, bond or free, black or white, anywhere in the earth, remember one thing, that they kept their first estate to the extent that they had the privilege of coming into the world and having the chance of keeping their second estate. We who have received the gospel, owe it to them every moment of our time, to labor with them, not to fight them; to show them the true order of worship; to pray for them, to plead for them. Out of the mission fields of the earth in the last few years have come some of the most wonderful men and women that are found in the earth, whose testimony is as great and as sure as those who have been reared in the valleys of the mountains. I tell you we owe it to them, or in the day of judgment we may be called to account for a neglect of duty, when we had the money and the property that would have taken the message to a man or a woman who has not had the privilege of receiving it, and can not have that privilege until he has obeyed the law.

I want to say to the Latter-day Saints, in your triumphs, or in

the times of adversities, don't forget that the preaching of the gospel is the life of your boy or your girl, and that it will give them a better training than anything else that can be found. I have a son in the mission field in Old Mexico. I would rather he would be there than in any school in the country during a certain period of his life. I have had the privilege of having in my mission more than two thousand missionaries. I want to say to you it is the greatest experience I ever had. No school could measure up to it. Those who have been missionaries are better qualified to enter into colleges of the country. They are more reliable, surer, better men, better women in judgment. I tell you this gospel is the perfect law of liberty. The words of the Savior are true; they apply unto these boys and girls and to all of us. He said unto his disciples: "If ye continue in my word, then ye are indeed my disciples, and ye shall know the truth; and the truth shall make you free." And may God give us the power and the privilege and the faith and the protection to worship him in spirit and in truth, and be free so that we may be able to stand for him forever, I pray in the name of Jesus Christ. Amen.

ELDER JOSEPH QUINNEY, JR.

(President of the Canadian Mission)

My dear brethren and sisters. If there was ever a time in my life when I was in need of the power of the Spirit of God it is at present. As I have sat and listened during the sessions of this conference to the many testimonies that have been given by the brethren who have occupied the time, I have been convinced more and more of the greatness of the wonderful institution of which we have become members. I have been convinced more than ever before as I have listened to these testimonies that this great Latter-day work deals with and provides for the material as well as the spiritual salvation of the children of men.

I have had the honor of being called to preside over one of the great missions of the Church. During the last month I have been introduced into the various conferences comprising the Canadian mission, in connection and in company with President Nephi Jensen, who preceded me in this work. He has been generous in his introduction of me into the different branches, to the different elders, to the Saints and to the people of that great dominion. I want to say here that President Jensen and his wife have indeed done a glorious work, have laid a splendid foundation upon which to build in that great country. It has been my privilege to visit nearly all of the missions of the Church in the world, but I believe that I can say without any fear of contradiction that my introduction now into the mission field has brought me in contact with young men and women who are more desirous of promulgating this great and mighty truth, the gospel of Jesus Christ,

in power and in strength to those with whom they come in contact, than any others I have met at any other time of my life. I have found during my labors among them for this short period of time a most splendid attitude, a fine spirit.

They are actuated by a strong desire of equipping themselves with a knowledge and with a testimony of this great and mighty work, and I feel to praise God, my eternal Father, for the opportunity that has come to me in being worthy of carrying this great message of truth to an unbelieving world, to leave with them my testimony concerning the divinity of this work. I am grateful to God, my eternal Father, that he has permitted me to come in contact with elders who are imbued with the Spirit of our heavenly Father. When I associate with them and witness their dispositions in proclaiming this gospel and their endeavor to have a testimony come to them concerning the divinity of this work, I want to tell you that it is worth all the means, all the money and all the time, that one can give in listening to these young men and women bear their testimony concerning the divinity of this great and mighty work. I have known them, when they have received this testimony, to testify that God lives; that the fulfilment of the prophecy has taken place that came to John the Revelator while he was upon the Isle of Patmos, namely, that his vision was opened, and he made this proclamation in the way of prophecy to the generations of all time, that he saw another angel flying through the midst of heaven having the everlasting gospel to preach to them that dwell upon the earth, to every nation, and kindred, and tongue, and people. These young men and women bear this testimony with power and strength that can not be misunderstood, and when they take it with the spirit of humility and prayer into the homes of the honest in heart there comes a joy unspeakable, because it is taken there with that conviction that those who listen to them mistake not, and many there are now who are accepting this humble testimony and the message they have to bring.

My brethren and sisters, to me there is nothing so fine and beautiful as knowing that this is the work of God. There is nothing so beautiful and so fine as feeling that it is the work of God, and when I read of and hear repeated, time and time again, the visitation of the Angel Moroni to the Prophet Joseph Smith, there comes to me a testimony that there is nothing in the gospel of Christ that is negative, but on the other hand everything is positive. If we analyze carefully each visit that this angel made to the Prophet Joseph Smith we will discover that he was absolutely positive in the message that he delivered to him. The second time that he came to him, we are told that the words were identical with the first message that was delivered to him; likewise the third message; all were repeated with the same power, with the same authority, with the same influence, the same glory, that it convinced to that extent the Prophet Joseph Smith that he was to be used as the instrumentality in bringing about the restoration of the gospel of Jesus Christ. And it seems to me, as I read and hear these things

repeated, that so positive was the angel Moroni in the delivery of this message that he wanted to impress more perfectly upon the mind of this young man the importance of this latter-day work, that he appeared to him again the following day and gave him the exact message that he had given him the night previous with the same power and the same authority that there was no mistaking any message that he did deliver and the purpose of it.

My brethren and sisters, I want to bear my testimony today that I know, as I know that I live, that God, my eternal Father, lives and that Jesus Christ is his only begotten Son in the flesh. I stand here as a living manifestation of his great and mighty power. Had it not been for the Priesthood of God it would not have been my privilege to live upon the earth at this time and I feel that there is an obligation resting upon me, as a servant of Almighty God, to leave a testimony wherever I go, wherever the opportunity affords to give it to the children of men; and I know, with just as much certainty as I know that God lives, that Joseph Smith was his prophet, that he was used as the instrumentality of God in establishing this great and mighty work here upon the earth in this day and time, and blessed is he or she who has the opportunity and the privilege of taking this gospel of Jesus Christ into the nations of the earth.

God bless us to the end that we will cherish the testimonies that have been given to us during this conference that we might devote our time and our talent and all that we have in the establishment of God's mighty purposes upon this earth, is my prayer in the name of Jesus Christ. Amen.

A tenor solo was sung by Elder A. A. Beckstrand.

ELDER JOHN H. TAYLOR

(President of the Northern States Mission)

I am grateful for the gospel of Jesus Christ and the testimony that has come to me of the truth of the same. In these days of doubt, in these days of wandering to and fro, searching after truth, I am grateful that we have in the gospel of Jesus Christ the truth, the thing that counts and makes it possible for us to go back into the kingdom of God, provided we live the lives we should live here upon the earth.

These men who are telling us that there is no divinity in the Lord and Savior Jesus Christ are trying to wreck the faith of the people of the earth. These men who go around telling us that the truths which are written in the holy scriptures are nothing but foolishness, and are so chi'dish that men of intelligence should pay no attention to them, are also trying to destroy faith in God's work and Church. I am glad that we have no apologies to make to anybody about the kingdom of God, the Church of Jesus Christ. We are not ashamed to accept the divinity of the Lord and Savior Jesus Christ. We are not ashamed

to accept the holy scriptures that were given to us by holy prophets through the inspiration of God. We are engaged in the great work of carrying this message to the people. Sometimes we rather feel that in the early days of the Church we had such glorious, powerful missionaries, which we did have, but sometimes, it seems to me, that we rather feel that the day of such missionary spirit and work are of the past. I want to bear testimony that the spirit of that kind of missionary work is still in the hearts of the boys and girls who are out preaching the gospel in the world today. It abides with them to the same extent that it did formerly and they are the same kind of faithful, humble men and women who are preaching the word today, as preached it in the early days of the Church.

I am grateful for the auxiliaries of our Church. They may not always show the great results that we have anticipated, but I want to tell you that the auxiliaries of the Church are making and bringing into the hearts of the boys and girls a desire to be clean, a courage and a faith to accept the call of God to go out and preach his gospel unto the people, making them feel that they should give their time and their energy in carrying the glad tiding of great joy to the people, sowing into their hearts the precious seeds of truth. As they go out into the missionary world, those seeds grow and grow rapidly, and the missionaries stand before the people bearing testimony of the truth of God's work. These men and women are finding God because they are seeking God; they are knocking at the door, and the door is being opened; they are searching and they are finding, and as we go to God, so God does answer our faith, and prayers, and permits us to know for ourselves the truth of this great and precious gospel of Jesus Christ. What wonderful testimony our boys and girls are finding out in the world. One boy, one humble boy, called at a home with some of his associates to administer to a woman who had a large swelling on her neck. After the administration the boy wrote to his mother and said: "Why, mother, when we took our hands from off her head, you could see the swelling going down. No one can tell me, in the future, that there are not miracles in these latter days." What a glorious testimony. Talk about the need of your boys and girls in the home; it is not comparable with the things that the boys and girls are learning about God the eternal Father in the mission field. Let them remain as long as possible. Let them come into the field; because of their humility God will fill their hearts with a testimony of the gospel of Jesus Christ. Not only are the boys and girls learning about God, but they are finding out about their fathers and mothers at home. When they are young, they some time go away from home for the night and they come back next day homesick, for their fathers and mothers. Sometimes now our boys and girls are homesick for their fathers and their mothers; the first time perhaps that they have been homesick for you for a long while, homesick because you have again come into their life, you have a point of contact and they want their fathers and

their mothers. As we talk to them in their little rooms, these boys and girls of yours tell us about their fathers and mothers at home, and they are grateful for such men and women as you. I hope that we will keep in close touch with our boys and girls, so that being far from us or near by, they shall always be anxious and homesick for us. For while they are in this condition, they will be safer and sweeter and cleaner in the sight of God. A young man was lying on his deathbed, with his father as his side. The father asked him if there was anything that he could do for him. The boy replying said, "Yes, after I am gone, I wish you would bury me in the field by that big tree." And the father asked him what he wanted to be buried in the field for, and the boy said: "Why, you know, father, you are down in the field most of the time, and I want to be near you." What a precious thing to have our boys and girls loving us so much that they are always wanting to be near us! What a glorious privilege it is to send our boys and girls out as messengers of truth into the world!

May God bless us; may he help us; may we be faithful, retain a faithful testimony of his gospel in our hearts, and may we lead the lives we should, I humbly ask in the name of Jesus Christ. Amen.

ELDER ANGUS T. WRIGHT

(Newly Appointed President of the New Zealand Mission)

It seems unnecessary for me to say that it is a great pleasure to be with you this morning in the service of the Lord. While I look upon your faces and recognize very few of you as acquaintances, yet I feel and know that you are my brethren, you are my sisters, in that great cause which has been revealed in these last days.

I rejoice in this work, I rejoice to know that I have been counted worthy to be called to go forth again to carry this glad message to the nations of the earth. Thirty odd years ago I was called to New Zealand. When I was called I hardly knew where New Zealand was. I had to get a map to find out, and when I got that map I found a small spot away off in the south Pacific Ocean, seven or eight thousand miles away, and it seemed an awful long way from home, but I was called to that mission. I never questioned for a moment but what it was a call of the Lord. His servants had called me; his servants had laid their hands upon my head and blessed me. They told me that I should go in peace and return in safety, and I believed as firmly in that promise as I believed that the sun would rise upon the morrow. I had several narrow escapes while there, but God blessed me with his Spirit, he preserved me in health, he preserved me in strength; he blessed me that I was able to perform, to some extent, the mission that was expected of me.

Before leaving my home a rather peculiar thing happened to me.

President Lewis W. Shurtliff, then president of our stake, said: "Brother Wright, I desire to give you a blessing before you leave." And I told him I should be very glad indeed to have it, and he, with my father-in-law, Charles F. Middleton, came to my home, and President Shurtliff blessed me, adding, as has been stated by the brethren previously, when I was set apart, that I should go in peace and return in safety, but he made this additional promise. He said: "You shall go and assist in the translation of the Book of Mormon." Now, I didn't know that the Book of Mormon was being translated. He, no doubt, had heard of it, but I remembered that promise, and when I landed in Auckland, with seven other elders, and was met by President Paxman, he selected me from that entire number to go down to that particular part of the island where this work was being done by Brother Ezra Richards, of Farmington, and another brother from Salt Lake City, and while there I had the privilege of assisting as scribe. I read the manuscript, that had been corrected, to Sister Marriott who rewrote it for the brethren. And afterwards I was called to go to Auckland and there I proof read and published the Book of Mormon in the Maori language. Now, it was a rather convincing thing to me that President Shurhiff should make this promise to me, at that special time and that President Paxman, who had no way of knowing of this particular promise, should select me from that number to go to that particular part of the island and assist, as had been promised, and it was surely a testimony to me that, at least, I had been called by the proper spirit. There was no question in my mind when I was called whether I would go, or not. Sure, I didn't know where I was going. Some of my outside friends, and I had a lot of them, said, "Well, there are cannibals down there, but there is one satisfaction for them in eating you; they will get a whole mouth-full because you are built that way."

But they didn't eat me. However, we met cannibals. I met one old gentleman in particular who admitted to me that he had been a cannibal, and he told me that the flesh was sweet and very much like pork, so there you are!

I was somewhat surprised, I will admit, at this second call. I will say, however, that I also had the privilege of presiding, the last year of my mission there, as I relieved President Paxman, who was released to return home, and I had the privilege of directing the labors in that mission for one year, but it is thirty-three or thirty-four years since, and I am getting old, so they tell me. That is the only objection that anybody has ever made to my present call, they thought I was getting too old, but I can not realize that. I feel yet that I am only a kid, and my mind is just as alert—I couldn't ride a horse just as well as I did then. I couldn't, perhaps, walk just as far as we had to sometimes, but otherwise I feel just as capable, just as alert, just as much filled with that desire and that ambition and that Spirit of God, as I ever have been in my life, so I think these friends who would like

to relieve me on account of my age are mistaken. I don't feel that I am in that class at all.

When President Ivins spoke to me about going, he said my name was under consideration, several have been named, but he said, "I can not get my mind on anybody else but you." President Ivins and I had the privilege of laboring together on the State Board of the Agricultural College as trustees, and he said: "I have become pretty well acquainted with you in these past five or six years, and you, having been there must yet remember part of the language. I feel that you are the proper man. Will you go?" "Why," I said, "President Ivins, you should not ask me that question. You ought to know that I will go, and with pleasure." "Well, but," he said, "you are a business man, and if it will interfere in any way with your business, with your financial affairs, and you feel that you can not go, say the word and we will find someone else." "President Ivins, all that I have belongs to God, and I am only his steward. I haven't so very much, but what I have is on the altar and at your service. What few years I have left, if necessary, I am willing to devote to this great cause, which I know is true," and he gave me his hand, and the shake of that hand that I got at that time I never will forget, and the spirit that I seemed to receive from him has been with me ever since. I used to be afraid, I used to be nervous, I used to take a back seat. I admit business men usually are a little backward about coming forward, but since that day, why, it has been a pleasure to come and speak, it has been a pleasure for me to pray, it has been a pleasure for me to meet with the Saints, and I have taken more joy and satisfaction in this short month, or month and a half, than I have for many years, and it is a testimony to me that it is the work of God. My wife, God bless her, is going with me. She is not quite as old as I am, and don't look nearly as old. She is not as white-haired as I, but she has been spared for some good purpose. She has been ill, she has had serious operations, but today she seems to be in perfect health, and I can't help but believe, and she believes, that she has been spared for some good purpose. She is a noble woman. I say it sometimes in her presence, and I say it here, because I know she is over in the other building, but she is a noble being. She will make a mother to those elders, as she said last night. We had a little meeting telling us goodby, and she was asked to speak. She said: "I will be a mother to those boys, and if they get holes in their stockings I will help them darn them," and she will; she is built that way; she is a perfect mother.

Now I must not take up to much time, but I assure you that I feel to rejoice. I feel my weakness in being classed with these veterans who have been in the field, as Brother Bennion says, for nineteen years, while I have been trying to accumulate dollars. He has been laying up his treasures in heaven; mine are where thieves sometimes break through and steal, but I am willing, my brethren and sisters, to spend part of that little in the service of the Lord. I feel to rejoice.

I know that we are going in safety and we are going to return likewise, because we have been promised. Not only that—let me say, just to be exact, a rather peculiar incident happened. The occasion that I spoke of when President Ivins first asked me if I would go was on Friday, February 16. On Friday, March 9, President Grant called me on the phone and confirmed this call, and asked if I could go, and I said, as I told President Ivins, "Brother Grant, you know I will go. While I am weak, while I am not a preacher, I am willing to devote my time, and if God will help me and with the prayers of you good brethren, I feel that I shall succeed." That is the great satisfaction for me. No matter which one of the apostles I have met, or any of the other authorities of the Church, they have shaken me by the hand and said: "Brother Wright, I believe you are the right man in the right place; we have confidence in you." And oh, what a joy, what else on earth could give one so much joy, so much joy to know that one has the faith, the confidence, the love, the respect and esteem of these good men, and I say, God bless them. But, getting back, I have said now, there are two Fridays, Friday, February 16, Brother Ivins spoke to me; Friday, March 9, Brother Grant confirmed the call. On Friday, mind you again, we were set apart, and we sail on Friday, in a room or cabin numbered 13. You cannot tell me but what we are going in safety, and we are coming in like manner, after all that, because all these negatives must make a positive.

It is almost time to close, and I regret it, because I have a lot more I would like to say to you. I certainly received a great testimony of the truth of the gospel when I was in the field before. I did not know the power that was within me as a servant of God. In one field that we were opening up, the power of darkness preceded us. It took possession of a weak sister, and tried to confound us, to prevent us from opening up this mission on this adjacent isle. It was in the form of a man. He talked to me through this sister. He told me his name, that he was a cannibal, that he was a bad man, that he was there with thousands with him, and they were going to prevent us from opening up that mission, he was going to prevent these people whom he called his from entering into the waters of "Mormon" to be baptized. But by the power of the holy Priesthood, by the authority of Jesus Christ, we rebuked that evil influence, that evil spirit, and we were enabled to go forth and perform the ordinances of baptism to thirty-five of them; we blessed fifteen children; we organized a branch, and we left them happy and contented, and I know it was by the power of the Priesthood of God, and I have rejoiced in that testimony ever since.

May God bless you, my brethren and sisters. I hope you will remember us sometimes, in that far-off land, and I know that the prayers of the faithful accomplish much, and we sincerely ask for them. And I bear you my testimony, my brethren and sisters, that I know and am satisfied that this is the work of God. Why, look! who could deny it, when you see its effects? You shall know a tree by its

fruits. See how Zion is growing. Go into any of the branches, or the wards, see the interest that is being taken. They are crowded as never before. We are dividing our stakes and sub-dividing our wards, and yet our meetinghouses will hardly hold the Latter-day Saints because of that great awakening, the great spirit, the great desire, to serve God, which seems to have come literally upon them, and I rejoice in it, and may God bless us, I ask it in the name of Jesus Christ. Amen.

The choir sang the anthem "Gospel Restoration," with Mrs. Mark Gardner, soloist.

Benediction was pronounced by Elder George Durham.
Meeting adjourned until 2 o'clock p. m.

SECOND OVERFLOW MEETING

A second overflow meeting was held in the Assembly Hall in the afternoon at 2 o'clock, April 8, 1923. President Seymour B. Young, of the First Council of Seventy, presided.

The Jordan stake choir, William M. Cox, director, furnished the music and singing.

The choir sang the anthem, "Holy Temple" as the opening number.

Prayer was offered by Elder Joseph Kimball.

The services were continued by the choir singing the anthem, "The Victory."

ELDER DAVID A. SMITH

(Of the Presiding Bishopric)

"No one can assist in this work except he shall be humble and full of love, having faith, hope and charity, being temperate in all things."

I am sure, my brethren and sisters, that those of us who have been fortunate enough to attend this conference and to hear the testimonies of the men who are on the firing line of this work, have rejoiced in the words spoken, for their words have been filled with love and the spirit of truth and humility. They have manifested a desire to labor willingly and unselfishly for the advancement of truth and righteousness. I sincerely pray that for the few moments I stand before you, I may be blessed of God, that the words I utter may be guided by his Holy Spirit.

It is a great responsibility to stand before the Latter-day Saints in conference assembled, and attempt to instruct them concerning their duties, or to expound principles of the gospel. I have been very much concerned for some time past and have tried to fix my mind upon some particular subject upon which I might be especially prepared, should I have the privilege of addressing the conference. Each speaker has given to me some thought, but not until today was I fully impressed

that, as your servant, one upon whom rests the responsibility of helping to look after the temporal affairs of the Church, I should speak concerning these matters.

Fortunately for me, I am a son of the soil, put to work in my youth tilling the ground to help provide food for a large family; one of the greatest experiences that can come to one. President Hinckley's remarks concerning the many opportunities to be found on the farm, recalled to my mind a picture of the conditions in the stakes of Zion as I have seen them, having had the privilege of visiting all but a very few. I think I can see an opportunity for greater development, for great cooperation and for the manifestation of the spirit of love in a greater degree.

I am happy to find myself in harmony with the remarks of President Grant. I am reminded that those who have made a life study of agriculture tell us that in our country, especially in the valleys where sugar beets can be raised, we have an ideal condition for farming. We have not as yet taken advantage of it. We are farming too much land, taking from the soil our inheritance and sending it away for a mere pittance, and like a shiftless man who has had left to him a fortune, we forget that some day it may be used up, and go on day after day eating into the principal. Think of sending hay and other bulky products away from our farms, thus reducing the strength of the soil. We are told that the condition ideal is one wherein we may raise alfalfa, grain, corn for insilage and beets. These cultivated and cover crops fed to the dairy cow, the beet pulp being returned, preferably in the dry state after the sugar has been extracted, provide fertilizers that increase these crops year by year. Milk and eggs sold each day provide monthly cash income to maintain the family, and sugar beets provide means for taxes and general expenses.

Many times have I gone onto the farms and found the poor old cow picking up that which had been left from the horses, and I remember one time going into one yard where I found four big cows, all four not giving more milk than one should give. I asked the owner why he did not get one good cow to provide milk for his family. "Well, it is too much bother to look after them. When these go dry I can turn them out on the range and go out and get a fresh one," was his reply. That man has never learned what it means to one to really love a cow. They will respond and will pay handsomely for kind treatment, but if left to stand in the wet and muck to their knees in the winter-time without shelter, we can not expect them to make a profit, for their feed must go to keep them warm and sometimes to keep life in them.

Last spring, while on the way to attend a stake conference, I met a man on the train who said he had decided that no farm could be a success without dairy cows, and he was on his way to my destination for the purpose of buying dairy cows. I was surprised, knowing that the farmers of that district were depending largely upon range cattle, very few of them milking cows. After the conference I had a half day

to wait for my train. I visited the implement dealer, the banker, the storekeeper, and found that the men who had the best credit were those who were milking cows. These were few, but they had learned the lesson and had no milch cows for sale.

I am wondering if farming has not been too easy for us. To milk cows is confining. To look after poultry, for many of us is beneath our dignity, and we dislike to be tied down in this way. The sale of milk, eggs, poultry, hogs, when properly marketed, brings cash returns. Nearly all of these are by-products of the cow. Hay, grain, ensilage, beet pulp, fed to cows, carefully bedded with the straw produced, provides a fertilizer which, when put back into the soil enriches it and provides strength for increased crops. It seems to me only a matter of a short time until these conditions will be forced upon us as they have been in other parts of the country.

Let us stop sending our hay and other crops containing the life of the soil away from the farm. Many times over the railroad, paying a high freight, when that same produce could be sent out in butter, cheese, milk, eggs and sugar, bringing a greater return and increasing the invested capital of all concerned.

Complete success cannot come through individual efforts. We must have cooperation. We must work unitedly for the welfare of all and not selfishly for our individual interests. I would like to see the time come when we can be filled with the spirit of love, every man feeling in his soul that success for him should mean success for his neighbor. President Ivins said this morning, we cannot look after the spiritual, leaving the temporal body to die, nor can we look only after the temporal, leaving the spiritual body to die; they must go hand in hand. The average production for this intermountain country, of sugar beets is eleven tons to the acre. I saw a farm a year ago where they raised twenty-three tons of sugar beets to the acre and across the road from this place was another where only ten tons were produced to the acre. These are conditions which must have attention if we hope to succeed. If every farmer who planted sugar beets last year had increased his crop one ton per acre, (as he could have done by fertilizing his soil and properly preparing his ground) it would mean nearly one million dollars for this people.

Now I see that my time is up. I pray, my brethren and sisters, that when we go to our homes we will not be content to labor selfishly in our own way, but that we will look about us and ascertain the wishes and desires of our neighbors, that we meet with them and plan with them and work with them to do that which will be for the greatest good of all, remembering that to be successful temporally and spiritually we must have in our souls the spirit of love, filled with faith, hope and charity; faith in God; faith in his promises and his works; faith in man and faith in ourselves; hope for the future; charity, not a mere giving of means but that everlasting, enduring charity, that "charity that suffereth long and is kind, that envieth not, vaunteth not itself, and

is not puffed up—that charity that does not behave itself unseemly, seeketh not her own, is not easily provoked, and thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth."

Under these conditions it will not be difficult for us to know and be influenced by the Spirit of the Lord. Under this condition, working hand in hand with one another, we will be in a position to receive the blessings of God, promised to his children. And I fully believe that many blessings have been withheld from us as a people because of our unwillingness to labor unitedly, both for our temporal and spiritual welfare. God give us strength, wisdom, and love that we may go on and on in the great work in that fellowship that should be found in this Church, I pray in the name of Jesus Christ. Amen.

ELDER JOHN WELLS

(Of the Presiding Bishopric)

No doubt all have been deeply impressed with the variety of subjects that have been presented during this conference. It seems to be the sincere desire of all the speakers to bless, advise, counsel and instruct Latter-day Saints to reach a higher plane, both in temporal and spiritual development. The music has been inspiring. It, no doubt, has reached our very souls and has been sung by those who feel what they sing. The music of the Latter-day Saints is not hired to create effect, but is a part of the congregational worship.

It is not what we hear that benefits us so much as the thoughts which sink deep into our soul, that ring out, not only in our ears, but which become part of our life's habit that will benefit us. If we take home with us the counsel and instructions we have received, and develop in our hearts a fixed determination to follow that counsel and make it a part of our daily life, we shall develop as the Lord expects us to.

On Friday, President Heber J. Grant referred to the great missionary work of the Church. He stated there were 1,775 men and women laboring in the nations of the earth and in this great country without any hope of earthly reward. They are suffering trials and sometimes distress that would appall ordinary persons. They go from door to door with the messages of the gospel, frequently have these doors shut in their faces; in many cases they struggle to acquire another language. The Lord blesses them so abundantly in his labor and ministry that in a few weeks or months they are able to do what others have not been able to do in years, that is, express themselves in a foreign tongue. And it has been a constant comment and marvel to the people of the world of the rapidity with which the Latter-day Saints acquire a foreign language.

Many people have an idea that success in life is measured by dollars and cents; others by the acquisition of lands and cattle and sheep; others by the accumulation of stocks and bonds. But there is

in the gospel something far more substantial, far more important than success measured by dollars and cents or the things of the world. And one outstanding feature of the Latter-day Saints is the great work that is being done by its missionaries in all parts of the world; by their exemplary lives they teach the world that there is something in "Mormonism" different to other religions. The leaven of the gospel is slowly vitalizing the theories of men concerning Christianity. Not only that, there is the great development that comes to the missionaries themselves. They may come home without the gratification of having made converts, but they do a wonderful work for themselves by obtaining a testimony of the gospel of Jesus Christ, the most priceless thing a man or woman can obtain.

It is not necessary that the Latter-day Saints should measure their success in the world by the numbers who embrace the gospel, although it is always gratifying to know that others have received with glad hearts the message of the gospel that has come to us. But the Father, when he appeared to the Prophet Joseph, thought one man was enough to show himself to, that he might be a new witness for God.

I was talking with a man the other day who had just received a letter from his son, breathing the spirit and power of the gospel. The father said: "Yes, that one letter alone has paid me for all the labor, the expense and all the effort that we have made to keep that boy in the mission field." Let us keep a constant stream of young men and women in the missionary field. Let every ward do its full share in warning the world by sending missionaries to proclaim the gospel message. Let us not measure the work of the Lord in terms of a pocket-book, but measure it in terms of eternal life that will come to our young people who perform their part and remain true to the covenant of the gospel.

Perhaps I ought to say something on temporal things, for my duty and calling is to minister in all temporal things. President Grant has more than once expressed his desire that the Latter-day Saint should get out of debt. We are on the eve of another era of prosperity. Whether it is permanent or not only time can tell. The nations of Europe are still struggling and trying to lift their heads out of the chaos caused by war. They are unable to purchase the necessities of life, much more import luxuries, and even necessities from other countries. Our present wave of prosperity may not be permanent; it may be that in the providence of the Lord there will be an era of good time for this country which will equally affect the Latter-day Saints and will enable them to get out of debt. So I want to urge my brethren and sisters to take the advice of the President seriously and make an effort to rid themselves of the bondage of debt.

Some of my brethren and sisters say they are tied up so tight with debt that they do not know which way to turn. Well, there are only four ways to change that situation. The first is, to earn more.

Some of us can't do that. The second is, to spend less. Most of us don't like to do that. The third is, to dispose of our assets, and with our equity in our unencumbered assets pay our debts. But I want to give you a fourth method of paying your debts, and that is to pay your tithes and offerings in the season thereof. If we will tithe all that the Lord gives unto us, that belongs to us, and do it in the season thereof and at the time we receive it, the Lord has said that he will bless and prosper the land for our sakes. And there are hundreds of ways by which the Lord will bring about circumstances and conditions where our debts will be lighter and more easily paid, and funds come into our hands when we observe the law of tithing.

Let me illustrate this by telling you an incident that occurred a few days ago. A certain well-known brother whose father has gone to rest—a great man in this Church, a man who has left a name and a fame that will never be forgotten—was on the non-tithepayers list. I spoke to him about the payment of his tithing. He said he could not possibly pay because he had promised to pay the bank where he was owing a large amount, his full check for his pay for that month. I said, "You have no right to promise that to the bank which belongs to the Lord. There is where you make the mistake. You have taken the Lord's money and applied it for your own purposes and thus deprived yourself of a blessing." He replied: "What shall I do?" I said, "If it were my case, I would pay my tithing and trust to the Lord to find some way to help me out of my difficulties." He stood a little while, uncertain what to do. I went back to my desk. He came in and said: "I will do it," and he went to the proper department of the office, paid one-tenth of his check and stood outside on the front steps wondering what to do. While standing there thinking of some kind of an excuse, a man came to him, who had owed him money for a number of years and said, "I have been looking for you for a day or two. Here is that \$25 I owed you years ago." That was the exact amount of his tithing.

Now I don't wish to leave an impression that the Lord will give to you or me just as much back as we pay him on tithing. Don't go away with that idea. But I do want to appeal to the Latter-day Saints to sit down with themselves and their conscience once a month, find out what the Lord has given to them, their interest, and tithe it first of all. Then the blessings of the Lord will surely be on the 90 per cent which he has given us to use according to our good judgment and discretion.

If we will live the commandments of the Lord, we are entitled to his blessings and the promptings of his Spirit, which will bring gladness and happiness to our souls.

A solo entitled, "The Lord has risen," was sung by Mrs. Mark Gardner.

ELDER RULON S. WELLS

(Of the First Council of Seventy)

One week ago today Easter was being observed throughout all of the Christian countries in commemoration of the resurrection of the Lord Jesus Christ. I think, perhaps, this event could not be commemorated at a more appropriate time when all nature is bursting into a newness of life after the deadness of the cold winter months. But I think it would be better if the date were fixed definitely on some particular day, instead of being movable as now, ranging all the way from the 22nd of March to some time in April. I like to think that Christ's resurrection really occurred on the 6th of April. I don't know whether such is the case or not. Christmas is another day that we are pleased to celebrate in commemoration of the birth of our Lord and Savior Jesus Christ. I do not think that there are any two events that have transpired in the history of this world that ought to be commemorated more than these particular two, and I like to think that both events occurred on the 6th day of April, the very day upon which the Church of Jesus Christ was organized, just ninety-three years ago.

But, be that as it may, it doesn't make so much difference on what day we may choose to commemorate these important events that have taken place in the history of the world, in the coming of our Savior and in his glorious resurrection. But the all-important thing is this, that we do sense the importance of these events themselves, and that we have an abiding faith in their purport and believe with all our souls that Jesus Christ was born of the Virgin Mary, the Only Begotten of the Father in the flesh, and is therefore the Christ, the Son of the living God. It is also important to believe that during his lifetime he promulgated the plan of life and salvation, and taught the children of men as no one else has ever taught them the glorious principles of eternal life. It is also important that we should believe with all our souls that he gave his life as a ransom for the sins of the whole world, and that his precious blood was spilled as a means of saving mankind from the fall. It is also important that we shall believe with all our souls that on the third day he rose from the dead and overcame death and the grave, and became the first fruits of the resurrection. These are the important things: The observance of these two holy days in commemoration of our Savior's marvelous birth of the Virgin Mary, and his miraculous resurrection from the dead, is quite general throughout all Christian lands and among the various so-called Christian churches. Is it not, therefore, most remarkable, indeed astonishing, that many adherents of these churches, while celebrating the days with great enthusiasm, are losing their faith in the events themselves, even denying the immaculate conception, the divinity of Christ, and the reality of his glorious resurrection; and that prominent ministers of these churches making such denials should be applauded and permitted to retain their pulpits. Surely the time has come, spoken of by Paul in his epistle to

Timothy, "when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears," etc.

What a wonderful thing is life! Things that live are very different from things that are dead, such as rocks, minerals, gold, silver, copper, etc. Things that live, "move and have a being," they take nourishment, they grow and they die. In these characteristics they differ from things that have no life. Biologists in their endeavors to solve the problem of life have put forth many theories that have had a tendency to undermine the faith of some, while strengthening the faith of others, and while many interesting and valuable observations have been made relative to evolution, at the end of all their investigations they find themselves just as far as at the beginning from understanding the real problem of life itself; and in their published works, it is usually admitted that "we do not know the origin of life." What is this thing that they call life? We see it manifest, the world is teeming with life. It is here upon the surface of the earth; we find it in the air only for a few thousand feet up into it, and a few hundred feet down into the interior of the earth and out in the oceans, teeming with life, but beyond these limitations they know of no such thing as life. And this world upon which we live teeming thus with life, at one time we are told was a molten mass, that the heat was so intense that nothing could live on its surface or anywhere about it. All things were dead, could not live. The things that are dead differ from the things that live. Things that live have motion. It may only be a blade of grass moving its little roots down into the soil, or it may be a creeping insect, or the animalculae that we cannot behold with the natural eye, or it may be in the beasts of the field, or it may be man, but life is everywhere apparent in the world. They can not account for it. It is preposterous to suppose that there is such a thing as spontaneous generation.

Then, whence came life? The answer is in the Bible: "In the beginning God created the heavens and the earth," and all things that in them are. "The fool hath said in his heart, there is no God." I know, as I know that I live, that God lives and that he is my life, for in him I live and move and have my being, and without him I could not live, nor could anyone else live. He, then, is life. Does that correspond with the testimony of the Savior? You will remember when Lazarus died and Jesus heard of it, and came, Martha said to him: "Master, if you had been here he had not died," and the Savior said: "I am the resurrection and the life, and he that believeth on me; though he were dead, yet shall he live. Believeth thou this?" he said to Martha. "Yes, Lord, I believe that thou art the Christ, the Son of the living God." Do you believe that, Latter-day Saints? That is the faith that we should have. He, then, is the resurrection and the life.

We live because of God, and without him there would be no life. Does that not also correspond with the revelation to the Prophet Joseph Smith? I quote from Doctrine & Covenants 88:15, 16, 17: "And the

spirit and the body are the soul of man. And the resurrection from the dead is the redemption of the soul. And the redemption of the soul is through him who quickeneth all things." By whom then came this redemption? Not by you or me; oh, no, but through him who quickeneth all things—who causes the grass to grow and everything to bloom, and all this teeming life to be and live. He is the author of life itself; he is the resurrection and the life. Do you believe that? Latter-day Saints believe it. It is inscribed in their own hearts; it is in the faith that we have received through the restoration of the gospel and the witness of the Spirit that we have received by the laying on of hands. Then let us live so that we may enjoy the sweet companionship of God's holy Spirit that bears witness to the truth of what I have said, and God help us to believe it with all our souls, and commemorate these holy days and seasons in the full faith that God lives and that he sent his Only Begotten Son, that whosoever believeth in him should not perish, but obtain eternal life, which I pray, in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL

(Of the First Council of Seventy)

To begin with, if the brethren and sisters desire me to run smoothly and make no breaks, it will be advisable to keep awake until I finish my speech, as it requires exceeding great faith to put into practice what you preach, and it calls for much faith to believe what you teach. For me to be my natural self is somewhat dangerous, and to be original would cause the very air to resound with criticism. I fully realize that brevity, and to the point, should be added to the virtues. Horace Greeley used to say that the way to write a good editorial was to write it to the best of your ability, then cut it in two in the middle and print the last half. I am going to follow this suggestion.

Brevity, and to the point has been the instructions given by President Grant. This counsel has been adhered to and is unusual and very gratifying. There have been many speakers and the Spirit of the Lord has been given to men who are not included among the general authorities of the Church, which is very encouraging to the people. I do not think as a people we have any special use for presidents of stakes, or bishops of wards, who are not directed by inspiration. Without the guidance of the Holy Spirit we cannot fill our appointments.

I have been thinking of a subject for a considerable length of time, and I have the idea fixed and fastened in my mind. If we as Latter-day Saints will do our own thinking and search the revelations of the Lord, it will help us out of many of our difficulties. Therefore, I ask that you give careful consideration to some of the ideas I wish to convey. Elder B. H. Roberts has lately published a tract, for use in the Eastern States mission, entitled: *The Lord Hath Spoken*. The contents of this pamphlet is very interesting and instructive, as I have read it.

Many testimonies have been given during the conference by the

brethren saying in no uncertain way, "We know that God lives." This to me is only the beginning of our recognition of the great loving Father for his children, "as no living soul can move, or wake, or open the eyes," that he does not see the self-expression of God's goodness and graciousness for his offspring. I have little hesitation in saying this is what parents should teach children before teaching them to pray and even children should grasp the idea "that God lives."

They say that almost everybody has one big idea. It may come suddenly to your mind by inspiration, and the question arises: what do you do with it? You put it in definite form and develop the gem of truth. To get a true conception of God is the biggest idea I have ever tried to comprehend.

The second big idea is: "Have you found God?"

St. Paul, when he spoke to the men of Athens, said that they might seek God, if perhaps they might grope and find him—yes, though he is not far from any one of us. We are the offspring of the living God, and as our heavenly Father is not far from any of us, he cannot be very far distant from me.

Our pioneer fathers and mothers, as it was with the prophets of the Old and New Testament, had suffered disaster after disaster—they knew—they had found God. They had tested the truth for themselves.

These leaders, seers, and teachers had no fear. In their anguish and tribulation they said: "Let it roll. The Lord will fight for you. Stand still and see what he will do. His arm is not shortened, neither is his strength diminished. Trust in the Lord and be doing good, so shalt thou dwell in the land and verily thou shalt be fed. O, how great is the goodness which thou hast wrought for them that trust in thee before the sons of men. Be of good courage and he shall strengthen your heart, all ye that have hope in the Lord."

What is in the future? How far can we see ahead of us? Some of us cannot see the length of our noses, but the prophets have warned us of the danger that menaces us. We must be prepared and get our feet planted upon the ground, because we don't know, I don't know, what test is ahead of us. The gospel of Jesus Christ has had to be preached with tears and beseechings, sufferings, adversity and persecution from one generation to another. No generation accepted it because their belief in material power was so dense that they lost faith in the spiritual. We have to talk of the temporal. Temporal things have to be attended to, or we all would starve to death, but we must not place the temporal before the spiritual, for if we do, you can look out for disaster and trouble. No man can save the nation, or a people when they get the temporal first and forget the spiritual. I went on a mission for two years, and I came home and I loved everybody, but I hadn't been home long before I partook of the environment. No thinking man or woman can be free from deep forebodings, however optimistic we try to keep ourselves, with this crisis in world history. Fear has crept

into the hearts of men. You talk to them, and see for yourselves. I think many of the Latter-day Saints are greatly frightened. You don't know what is going to happen. Time must be close at hand when we shall need a living testimony and knowledge for ourselves that God lives and that Jesus Christ is the Savior of the world. *Have we found God?* Have we found him strong enough, so that we are stripped to the skin?—then we cry out: "I will rejoice in God. I will joy in the God of my salvation." Elias Kimball and I worked for the Lord, and we gave the very best effort we had while in the Southern states and when we came back we went over the hill to the poorhouse. We hadn't a penny left, but we loved God. We had found him, and I still rejoice in God.

I am going to read you something that was said three years after I was born. That is a very long time ago. It seems to me like a hundred years. A prophet of God said it, and it is coming true every day, but it has taken a long time to fulfil the prophecy. In the year 1856—Heber C. Kimball said: "We think we are secure here in the chambers of the everlasting hills, but I say to you, the time is coming when we will be mixed up in these now peaceful valleys to that extent that it will be difficult to tell the face of a Saint from the face of an enemy of the people of God." Can't you see its fulfilment? You cannot tell a "Mormon" from a Gentile unless you know them. I have stood on a corner of Main street to prove the fulfilment of this statement, and I have taken out my watch for one hour, and I am a pretty well informed man as to faces. I have lived here all my life. I am pretty well known among the people. I only saw a very few that were "Mormons," and I wasn't right sure of them. "Then, brethren, when that time comes, look out for the great sieve, for there will be a great sifting time and many will fall, for I say unto you there is coming a test, a test, a test, and who will be able to stand?" That was just what our father kept saying. Father came up to the house, and he said in the presence of my mother, who lived there: "O, the test, the test, the test, who will be able to stand?" My mother replied: "Brother Heber, what is the test?" "I don't know, but only those who know that Jesus is the Christ can stand."

Brethren and sisters, I am about to conclude: If you will think about what I have said don't get fearful—be like those old prophets. This is God's work; God is at the helm. He will take care of us no matter what our troubles are. We will never be shaken, if we know that Jesus is the Christ. It is a wonderful thing to know. I know there is something that prophesies to my soul that this is true because I have a light, if you can only get it lighted. A manifestation of the Spirit of God is given to every man and woman and child and I know that there is something that prophesies to my soul that this is true because I have tested it. I have not finished my work yet. I think I look as if I had had some experience. I haven't got much knowledge, but I have enough, all I need to know is that this is the Church of Jesus Christ of Latter-

day Saints, and I am able to demonstrate that I know that God lives. I hope the Lord will be kind to me and not leave me to forsake him. I don't think he will, unless I do wrong, but no one knows how safe he is. My father said that his election had been made sure, and just before his death an angel appeared to him and told Heber C. Kimball, "Your work is finished." His work was completed, his election was made sure. We don't hear much about that now-a-days.

I pray in your behalf that you will not allow yourselves to be shaken, but if you desire to have faith in God and in this Church you have got to work, and you have got to make sacrifice, and the time will come, just as sure as you live and breathe and have a being, when you will not only say that you are willing to place all upon the altar, but you will do it. I am ready now. I haven't got very much, but everything goes. I will stake my all.

The Lord bless you. Amen.

The names of the General Authorities of the Church were presented for acceptance by Elder Seymour B. Young as presented in the Tabernacle meeting and by unanimous vote sustained.

ELDER LEVI EDGAR YOUNG

(Of the First Council of Seventy)

I think, my brethren and sisters, that the one great duty confronting us today is to teach the gospel in our homes, to our children. While we have our many teachers in the various auxiliary organizations of the Church, yet the greatest teacher a child can have are the parents. If you will turn to the sixth chapter of Deuteronomy, you will find words of wisdom, and the admonition of the Prophet Moses to teach your children the laws of God:

"Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it:

"That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

"Here therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey.

"Hear, O Israel: The Lord our God is one Lord:

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

"And these words, which I command thee this day, shall be in thine heart:

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

"And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

"And thou shalt write them upon the posts of thy house, and on thy gates.

"And it shall be, when the Lord thy God shall have brought thee unto the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,

"And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full;

"Then beware lest thou forget the Lord which brought thee forth out of the land of Egypt, from the house of bondage.

"Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

"Ye shall not go after other gods, of the gods of the people which are round about you."

Among the ancient Jews, the parents began to teach their children Bible verses as soon as the children could understand. One of the first things that Jesus learned in the little home at Nazareth was the first verse of the *Shema*, the national confession of faith: "Hear, O Israel, Jehovah is our God, Jehovah alone." Other verses from the law and the prophets would be learned one by one.

During the French revolution while the Reign of Terror in Paris was striking fear and hate into the hearts of every citizen, the French Assembly, by vote, discarded the Christian religion, and set up "The God of Reason." Then terror *did* reign. People lost all reason; the higher standards of morality were forgotten; sin reigned supreme. Fortunately for France, Napoleon Bonaparte restored the Christian religion by edict. But, alas, from that day to this, "the God of Reason" has prevailed too much over the living God of Love, the Father of us all. In our homes, we can have the Spirit of God only as we think of Jesus Christ and live as he has asked us to live. It is man's soul that Christ is looking for; and the great thing that Christ did first was to find his own soul. Out of the carpenter's shop at Nazareth came a personality infinitely greater than any made by myth or legend, and one destined to reveal to the human race the real beauties of life, the Fatherhood of God, and the brotherhood of man. In our homes Jesus Christ should be our ideal, and you know that he waged war against vulgarity and the materialistic manner of living. Christ swept false systems away, and gave us a mortality based on the principle that his God and our God lives. His morality was sympathy, and he had no regard whatever for the dry, lifeless systems of his day.

The song of Isaiah rings true today: "He is despised and rejected of men, a man of sorrows and acquainted with grief; and we hid as it were our faces from him."

We parents must teach Christ more and more to our children, and like the Jews of old, hang upon the entrance of our homes and write it in our hearts: "Hear, O Israel, Jehovah is our God, Jehovah alone." Long before the Jewish child could read, he was attracted by members of the family pausing before the doorway touching reverently the *Mezuzah*, a small, shining cylinder of wood or metal, kissing the hand

that touched it, and then passing on. Later on, he learned that the *Mezuzah* was placed upon the doorway obedient to the divine command: "Thou shalt write them (the laws) upon the doorsteps of thy house and upon thy gates." Within the cylinder were the words of the Lord as given to Moses: "Jehovah is our God, Jehovah alone." Can we parents not become more and more the teachers of our children? With God's blessing I hope we may. Amen.

ELDER CHARLES H. HART

(Of the First Council of Seventy)

I think I may voice the appreciation of this entire audience to the Jordan choir for the sweet music they have rendered to us this afternoon. There is an expression of ancient times that when other heavenly muses were called away from earth that music, a "divine hand-maiden, remained behind, self-exiled, for man's sake.

I have only recently found my text for remarks for the few minutes that are allotted to me. They are to be found in the fifteenth chapter of Matthew. The Lord, our Redeemer, is rebuking the scribes and Pharisees, and he is teaching the doctrine that "not that which goeth into the mouth defileth the man; but that which cometh out of the mouth, this defileth a man." You will remember that the Pharisees complained of these men of God for not washing their hands, and it brought forth the rebuke from the Master that they were hypocrites, that they drew near him with their mouths and with the lips gave honor, but their hearts were far from him. He reminded them that they were violating the commandments of the Lord in not honoring father and mother, that they would withhold their substance by the use of the word "corban," it is a gift, and therefore did not honor nor sustain father and mother. Then he went on to say, when his disciples told him that the Pharisees were offended at what he said: "Every plant, which my heavenly Father hath not planted, shall be rooted up." We have heard at this conference of some of these plants which our heavenly Father has not planted and which must be rooted up—those mentioned by President Ivins this morning in that learned address given by him. He enumerated some of the evils of the past, the result of civil plants being planted on ecclesiastical soil, and ecclesiastical plants on civil soil. The Junkerism of Potsdam, and the Kaiserism of Germany were plants that the heavenly Father did not plant, and therefore they had to be rooted up at the cost of so many billions of treasure and millions of lives. And so here are other plants in our own nation and in other countries of the world that are not plants that the heavenly Father has planted, and they must be rooted up.

In connection with the words of the Savior that that which cometh out of the mouth defileth a man, on the very day that this conference assembled, on the 6th of April, a press dispatch gave an account of

testimony in court of an officer of Los Angeles, a former I. W. W., who swore that it was the doctrine of the I. W. W.'s that the church was the greatest curse of the world, that there was no God, no heaven and no hell. He said other things that defiled him, as a witness, by merely recounting the beliefs and utterances of the members of his former order. It defiled the press to even repeat the sworn testimony of this officer. It would be desecration and blasphemy on my part even to repeat the things which that witness and the press published in reference to our Redeemer and Savior.

Time would not permit this afternoon to enumerate the many things which you know are plants which our heavenly Father has not planted and which must be rooted up. On the other hand we may think of the many plants which he has planted,—the glorious principles recorded in the Doctrine and Covenants and in the Book of Mormon, and brought forth in connection with the restoration of the gospel,—all plants which our heavenly Father has planted and which need not be rooted up,—indeed, can not be.

I heard praise today of our missionary system—praise for the accomplishments of our boys in the field. This is a true field of education. This missionary system is a plant which our heavenly Father has planted, and therefore, if the missionaries do their part, the results are wonderful. We almost need to be introduced to our boys as they come home, they have developed so rapidly. It was my joy yesterday to go into the afternoon meeting with my son whom I had not seen for two and a half years, serving in the mission field, as your boys and your girls serve. Those of you who have had similar experiences understand the joy of a father and mother who have these experiences.

Speaking of this system of education, in this age, when all things are being tested anew, I am reminded of the fact that William George Jordan, the author of *Great Truths*, a book with which many of you are familiar, a book given away by the hundreds, if not by the thousands, by the president of our Church,—Mr. Jordan, is framing an indictment just now against the educational system of our country. The articles are being published in *The Forum*, under the head of, "What Is the Matter with Education?" Two articles have been published in the March and April numbers and two more are promised. Already a very broad indictment against our present system of education has been formulated. It is yet too early for one to pass judgment upon the merits of this controversy, which will probably be participated in by some of the seven hundred thousand teachers in the United States, the best of whom may answer the various counts in his indictment. It is too early, with only a half of his indictment penned, to undertake to speak of the merits, just as one would not wisely venture to name his son after a living statesman, but would wait until his life's work is finished. However, I venture there will be some counts in this broad indictment,—an indictment that is altogether too sweeping—in

which merit will be found. There will be time enough when the indictment is fully returned, and has been answered by the educators, for the American people to reach a verdict on the controversy; but I think the underlying secret of effective education, will be found to be the wise commingling of theory and practice such as obtains in our missionary system. The young missionary is applying in his life and in his teachings the principles of truth as he learns them. I am not making a plea for less preparation at home, but am trying to show the advantage of learning and having the practice at the same time. Time will not permit to develop even the theory of this great essayist, but in brief he says that man has seven lives—not in the same sense that a cat has been said to have nine lives, but he divides up the phases of life into physical, mental, moral or ethical, aesthetic or emotional, the civic life, the social life, and the religious life. He makes an appeal for the training and development of the senses which will enable one to properly respond in this life to these seven phases of life.

Recently we have had throughout the Church instruction in the restoration of the Priesthood, a system which the Lord has devised,—the Aaronic Priesthood, which he planted when John, the son of Zacharias, laid his hands upon the head of Joseph and Oliver and uttered those beautiful words recorded in the 13th Section of the Doctrine and Covenants. And the Melchizedek Priesthood was re-planted when Peter, James and John laid their hands upon Joseph and Oliver and restored a Priesthood named after Melchizedek, the great high priest, so-called to avoid the too frequent repetition of the precious and sacred name of Deity,—to be held sacred from too frequent repetition in the pulpit as well as elsewhere; the Priesthood after the order of Enoch, which was after the order of the Only Begotten Son in the flesh, of the Father. We have learned of some of the sublime truths pertaining to these branches of the Priesthood. One of the sublime revelations on Priesthood closes with these words: "Wherefore, now, let every man learn his duty to act in the office in which he is appointed in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand."

There is a very significant passage or verse, the 19th of the 136th section of the Doctrine and Covenants, which I should like to read: "Zion shall be redeemed in mine own due time, and if any man shall seek to build up himself, and seeketh not my counsel, he shall have no power, and his folly shall be made manifest." This is from a revelation to the Prophet Brigham Young. There are other verses here of a practical nature. We might read with profit the remainder of that section in reference to care in borrowing and returning, in delivering to our neighbor lost goods, and a number of very practical things inculcating the principles of honesty and integrity, principles to be cultivated particularly among our boys and girls.

May the Lord bless us and help us to serve him, help us to establish all the plants which our heavenly Father has planted, and assist us in uprooting other plants which he has not planted, is my prayer and I ask it in the name of Jesus Christ. Amen.

ELDER SEYMOUR B. YOUNG

(President of the First Council of Seventy)

My brethren and sisters: We have had a variety of speaking and speakers this afternoon, to whom you have listened, I have no doubt, with great pleasure, as I have.

On Friday morning President Heber J. Grant made some remarks about the dedication of the Salt Lake temple, and referred to some persons who are still living that were among the general authorities of the Church at the time of the dedication services.

I heard President Wilford Woodruff tell of this incident connected with his ministry. He said that several years before the temple was completed, he was sitting on the east steps of the temple entrance and President Brigham Young came to him and said: "Brother Woodruff, take the keys and unlock the doors of the temple and let the people in." When President Woodruff awoke on the following morning, he wondered why he was commissioned to let the people into the temple, realizing that President John Taylor was at that time president of the Church of Jesus Christ of Latter-day Saints. But time passed along swiftly as usual. President Taylor passed away on July 25, 1887, to his eternal great reward, and about two or three years after his demise, President Woodruff, being President of the Twelve and consequently the presiding officer of the Church was sustained and set apart as President of the Church of Jesus Christ of Latter-day Saints. This occurred April 7, 1889. Four years thereafter, the temple was completed, April 6, 1893. President Woodruff then said: "I realize now that my appointment was proper, I have taken the keys, and I have unlocked the doors of the temple, and I have bidden the people to enter to our dedicatorial services."

I am pleased to see that the Latter-day Saints are advancing along the lines of higher education. I observe during this conference the system of wireless telegraphy, or wave motions of sound that are spoken into a receiver or transmitter and carried to every part of the house. In speaking of this matter, a lady addressed me at noon time today, one of my acquaintances, and said: "Brother Young, I heard the speakers tolerably well inside the house—I was at the extreme end of the building—but when I stepped out through the open door I could hear with much greater distinctness than I could on the inside," and she thought the sound waves advanced irregularly, and it reminded me of our recent storms that we have had. The storms sometimes have a center of fierceness. In Salt Lake

City the storm rages; out at Cottonwood, seven or eight or ten miles away, they scarcely know about having any storm at the same time, so that the storm waves gather and spread in cycles in different parts of the country. So it is with our sound waves that come through the transmitter into the great tabernacle during this conference, and by and by they will arrive at a greater perfection in transmitting sound this way to different parts of our great buildings, and the perfection will come with the experience that we shall gain.

My brethren and sisters, I rejoice in our organizations. Doctor Winship, when he was here, speaking before the school boards of the state, made this remark: "The system of teaching the young people of the Latter-day Saints from the age of twelve years to the age of eighteen, is superior to that of any other community with whom I have been acquainted." That, now, is a very welcome compliment paid to the Latter-day Saints by a man who knew whereof he spoke.

Recently I have observed that the physicians have again decided after thorough investigation of the power or principles or stimulating effects of alcohol—that alcohol is not a stimulant—you know we are trying to observe absolutely the system that will do away entirely with the use of stimulants from the alcoholic process. Now, they registered one hundred patients of typhoid fever. Fifty of them were given stimulants in the way of alcohol, because certain physicians recommended that it be given as a stimulant to aid them in their recovery. Thirty-five per cent of that fifty died under the stimulating process. Out of the other fifty who had no alcohol, thirty-five of them recovered. It has been proved that the Latter-day Saints, when they took the stand for absolute prohibition, and as they are teaching it today, went on the side of the right, they had the right view of the matter, and by this means they are safe-guarding the rising and growing generations of our children. I am glad to be a Latter-day Saint. I rejoice that I have fellowship among my brethren and sisters.

I want to say this for the information of some who are here and maybe don't know that the recent amendment of Senator Reed Smoot has brought into the circle of pension receivers about two or three hundred more. There are certain rules yet that we cannot quite reach with all of the legislation that has been enacted in favor of the pensioners of the Indian wars of Utah, but Senator Smoot has again introduced another bill of protest which is more sweeping in its character, and those who are deserving of pensions and who will be left out at the present time will only have to wait a little longer. When his new bill becomes a law I think it will take in all that are worthy of the pension claim.

My brethren and sisters, I pray the Lord to bless you. I feel in my heart glad to be with you today, and I pray that the spirit of your mission, fathers and mothers, may rest upon you constantly, that you may be indeed not only parents to your children, but friends

to them, and actual associates with them and get into the deeper recesses of their hearts by your kindness and your solicitation for their welfare, and let them feel that you love them, that you love them dearly, and that you have their interest at heart all the day long, and thus you will easily bring your children into lines of greater perfection as they advance in life, preparing them for the great events that are to transpire in the future, and fitting them to take the places of their parents in the leadership and membership of the great societies of the Church, and thus making good your parentage in the rearing of your children in the fear of the Lord. God bless you, my brethren and sisters, I pray in the name of Jesus Christ. Amen.

The choir and congregation sang, "The Spirit of God like a fire is burning."

Benediction was pronounced by Elder James I. May, of Honeyville, Utah.

CLOSING SESSION

The Conference was continued in the Tabernacle on Sunday afternoon, April 8, 1923, at 2 o'clock. President Heber J. Grant presided.

The cho'r and congregation sang, "Praise to the man who communed with Jehovah."

Prayer was offered by Elder Henry H. Rolapp, of the general auditing committee.

The choir sang, "Have faith, ye Saints," music by Professor A. C. Lund, words by Burt Auerbach.

ELDER JOSEPH FIELDING SMITH

I have had a great many reflections; many thoughts have come into my mind during this conference. I realize that I can only mention one or two this afternoon.

THE WORLDS ARE A MEANS TO AN END, NOT THE END ITSELF.

There comes to my mind an expression in the Pearl of Great Price, in the vision of Moses, which was given at a time when Moses was caught up into an exceeding high mountain and saw God face to face and talked with him. The Lord showed to Moses the "workmanship of his hands," and Moses beheld the world, and all the children of men to the latest generations.

And the Lord said to Moses:

"For behold there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man, but all things are numbered unto me, for they are mine and I know them.

And it came to pass that Moses spake unto the Lord, saying: Be merciful unto thy servant, O God, and tell me concerning this earth and the inhabitants thereof, and also the heavens, and then thy servant will be content.

And the Lord God spake unto Moses, saying: The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine."

We are informed by astronomers that some of these worlds are so large that they would fill the space occupied by our sun, and extending out to the orbit of Mars, far beyond the orbit of the earth on which we dwell. Such, they say, is the case in regard to the great star in the constellation of Orion. While reflecting on this matter the thought comes to mind that notwithstanding the countless number of worlds and the great magnitude of many of them, they are a means to an end, and not the end itself. The Father is creating worlds for the purpose of peopling them—placing upon them his sons and his daughters. We are informed in section 76 of the Doctrine and Covenants, that by and through the Son of God, the "worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

MAN THE MOST IMPORTANT OF GOD'S CREATIONS

We learn from these scriptures from which I have read and from other revelations from the Lord, that man is the most important of all our Father's creations. In the same vision given to Moses, the Father said: "And as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words. For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."

GOD'S LOVE FOR MANKIND.

From this, and other scripture, I say, we learn that the great work of the Father is to bring to pass the salvation of his children giving unto each that reward which each merits according to his works. I feel most assuredly that our Father in heaven is far more interested in a soul—one of his children—than it is possible for an earthly father to be in one of his children. His love for us is greater than can be the love of an earthly parent for his offspring. In another part of this record we are informed that when the Lord spoke to Enoch and showed to him the nations of the earth and explained to him the nature of the punishment that should befall them for their transgressions of his commandments, that the Lord wept and showed his sorrow in tears for their disobedience. Because of this, Enoch marvelled and thought it strange that the Lord could weep.

Here is the passage:

"And it came to pass that the God of heaven looked upon the residue of the people, and he wept; and Enoch bore record of it, saying: How is

it that the heavens weep, and shed forth their tears as the rain upon the mountains?

"And Enoch said unto the Lord: How is it that thou canst weep, seeing thou art holy and from all eternity to all eternity?

"And were it possible that man could number the particles of the earth, yea millions of earths like this, it would not be a beginning to the number of thy creations; and thy curtains are stretched out still; and yet thou art there, and thy bosom is there and also thou art merciful and kind forever."

And the Lord answered: "* * * Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency;

"And unto thy brethren have I said, and also given commandment, that they should choose me, their Father; but behold they are without affection, and they hate their own blood."

MAN MUST BE REDEEMED ACCORDING TO LAW

These are reasons why the Lord wept and why the heavens wept.

I was asked by a brother one time if a man could be perfectly happy in the celestial kingdom if one of his children was not permitted to enter there. I told him that I supposed that any man who was so unfortunate as to have one of his children barred from the celestial kingdom would, of course, have feelings of sorrow because of that condition; and that is just the position our Father in heaven is in. Not all of his children are worthy of celestial glory, and many are forced to suffer his wrath because of their transgressions, and this causes the Father and the whole heavens to have sorrow and to weep. The Lord works in accordance with natural law. Man must be redeemed according to law and his reward must be based on the law of justice. Because of this the Lord will not give unto men that which they do not merit, but shall reward all men according to their works.

THE WORTH OF SOULS GREAT IN THE SIGHT OF GOD.

In my preaching I have always tried to be consistent and to be careful, keeping in mind the things that I have said here this afternoon, knowing the worth of souls. The Lord made the statement, in one of the revelations given shortly before the organization of the Church, that the worth of souls is great:

"Remember the worth of souls is great in the sight of God:

"For behold, the Lord your Redeemer suffered death in the flesh: wherefore he suffered the pain of all men, that all men might repent and come unto him."

Knowing this, and realizing as I think I do the fact that the human soul,—and by that I mean the spirit and body combined—is the most important of all the works of God, I have tried to be careful in my teachings only to express those things which are true and which can be proved by the revelations of the Lord, fearing lest I should teach something that was not true and which might affect my

brother and my sister and cause that they might depart from the path of truth and righteousness.

THE GOSPEL PLAN NOT EASY FOR THE WAYWARD.

I have never been able in my teachings to make the gospel plan appear easy; that is, to hold out hopes to those who are indifferent, to those who are wayward, to those who wilfully break the commandments of the Lord and will not hearken unto these truths when every opportunity is given them to obey the truth. I have always tried to impress upon the people the fact that the gate is strait and the way is narrow which leadeth unto life and few there be that find it,—in reference to the celestial kingdom of God. I know that the Father will save all the workmanship of his hands in the three great kingdoms, the Celestial, the Terrestrial or the Telestial, except Sons of Perdition. But only the righteous, those who are just and true, shall enter the Celestial Kingdom.

OUR DUTY TO LABOR FOR THE SALVATION OF MAN

Now, if the worth of souls is great, then we ought to be engaged in the saving of souls; and I feel that it is the duty of every man holding the Priesthood not only to strive to save himself and his immediate family, but it is his duty to labor in that Priesthood for the salvation of all men; and this responsibility rests not merely upon those who hold the Priesthood, but upon all the members of the Church who know the truth.

For a moment or two, however, I desire to reverse this picture; and the reason that I do is because of the remarks that have been made here concerning the doctrines of false teachers in the world—men who stand up before the congregations of the people, telling them not to believe in Christ, that he is not the Son of God, that he did not rise from the dead, that he did not atone for the sins of the world.

DENYING CHRIST A FEARFUL RESPONSIBILITY.

Now, brethren and sisters, let me, if I can, impress upon you this thought: If the worth of souls is great as I have shown, and our joy shall be great in heaven with those we may be able to bring unto the strait and narrow way, what will be our feelings if, through any teachings of ours, one soul is barred from the Celestial Kingdom? If that which we have taught and practiced shall destroy the faith of one individual so that he does not accept the truth and that fact is made known unto us when we stand before the judgment seat;—then, let me ask, how great will be our sorrow, how great will be the condemnation which we will merit in that we have barred, through our influence and through our teachings, one of the children of our Father from entering into eternal exaltation? I tell you that these men who stand up and say that Jesus is not the Christ, that he was a great teacher, but not the Son of God, the Only Begotten of the Father, and thus lead

many to deny the power of the resurrection and the divinity of Christ, are taking upon themselves a most terrible responsibility that should cause them to fear and tremble. I could not stand it to know that I had taught an untruth that would lead people to destruction. And when these men realize what they have done and that, not only their own souls have not been saved, but they have been the means of destroying the souls of other men, leading them away from truth and righteousness, I tell you that it shall be hard with them, and their punishment shall be most severe in eternity.

MEN SHOULD TEACH WHAT THEY UNDERSTAND.

I mention these matters that our attention may be called to that which is our duty; and that a man should not teach that which he does not know to be the truth. The revelations of the Lord have been given unto us for our salvation that we may understand and walk in the light, that we may teach others and impart unto them the same instructions that we receive, that they, likewise, may receive salvation; for I am satisfied that our Father in heaven would, if it were possible, save all men and give unto them celestial glory, even the fulness of exaltation. But, he has given unto man his agency and man is under the necessity of obeying the truth according to that which is revealed in order to obtain the exaltation of the righteous. We are not walking now by sight, as we did before we came into this world, but the Lord expects that we shall walk by faith; and walking by faith we shall receive the reward of the righteous, if we adhere unto those commandments which are given for our salvation and that men may again come back, through the resurrection from the dead into the presence of the Father and the Son.

THE BEST IS THE FULNESS OF THE FATHER'S KINGDOM.

I know that Jesus Christ is the Redeemer of the world, that he came into the world to take upon him the transgression of every soul who would repent; and that we, through our repentance and our faith and our acceptance of the principles of the gospel, shall receive full salvation through the shedding of his blood and through the atonement which he brought to pass that we might receive these blessings. Moreover, I know that all men shall be redeemed from death, because men are not responsible for death, therefore Jesus Christ has redeemed them from death through the shedding of his blood. They shall rise in the resurrection, every man to receive his reward according to his works. We who have received the truth of the everlasting gospel ought not to be satisfied with anything short of the best, and the best is the fulness of the Father's kingdom; and for that I hope and pray we shall live and set examples in righteousness to all men that none may stumble, that none may falter, that none may turn from the path of righteousness, due to anything that we may do or say, and I ask it in the name of Jesus Christ. Amen.

ELDER JAMES E. TALMAGE

A CONDITION OF THE COVENANT TO ABRAHAM

On each day of this great conference, and I believe at every session, the name of the great patriarch Abraham has been mentioned, and whenever I have heard it I have thought in part of that for which his name stands—Abraham, the man unto whom the Lord spake when again the world had gone to apostasy, the man with whom he made covenant and established the gospel. There had been apostasies before and a great apostasy was then in progress, when the Lord spake unto him, making covenant with him, definite, sure and blessed; among other things telling him that through him and his posterity all nations of the earth should be blessed. This was one of the conditions of the covenant, that he and his posterity should serve the true and the living God, the God who spoke unto him, Jehovah.

THE CHILDREN OF ISRAEL, WORSHIPERS OF JEHOVAH

The world was pagan, heathen and idolatrous, and the Lord would have some few at least whom he could call his own. Therefore did he establish his covenant with Abraham, and later he affirmed it with Isaac and again with Jacob whose children are known by the honored title "the children of Israel." One of the characteristics of that chosen people—for chosen they were and are—was and is that they be worshipers of the living God, not the gods of men, not the idols that men may fashion with their hands, nor the fantastic deities that men may hatch out in their minds as vague conceptions without bodies or parts, without place—but the God of love and the God of fear, the God than whom there is none other in the proper sense and usage of the term.

Consider the situation. All the rest of the world, I repeat, had gone after idols, and Abraham and his posterity came to be distinguished amongst the nations of "Jehovah worshipers." That was one of the characteristics by which the children of Israel were known, even during their Egyptian bondage, though they themselves sometimes forgot it in part, by which they were known throughout the scenes of the exodus, by which they were known after their establishment in the Promised Land, by which they were known even during the time of their great transgressions, for even when the people as a nation had become recreant there were amongst them many who had not forgotten the God of their fathers, and who did not turn aside after Baal or Ashtoreth, nor after the Egyptian Apis, or any of the rest of the mythological deities.

THE IDOLS THAT MEN WORSHIP

The idols that man makes and which he sets up and worships are the workmanship of his hands or mind. The God of our spirits, verily the Father of our spirits, is no God of man's creation. He creat-

ed us, and calls upon us to worship him and to obey his commandments. Israel was a peculiar people of old, and has remained a peculiar people both in the gathered and in the scattered condition, and that was one of the signs by which they were distinguished from their heathen, pagan, idolatrous contemporaries, and by which they are distinguished from their heathen, pagan, idolatrous contemporaries today. For, mark you, idolatry never was more rife, and paganism was never more widespread than in this very year of our Lord, 1923. Men may not now put their golden idols or their images of silver, or brass, or iron, or wood, or stone, always up upon pedestals, and physically kneel down before them and worship them. Gold need not always be cast in the form of a calf after the pattern of Apis to be verily the god of man.

ISRAEL A SABBATH-OBSERVING PEOPLE

There were other signs by which these people, who were called after the name of that living God, were distinguished. One of them was that they observed every seventh day as the Sabbath of the Lord. Even the heathen nations had their fast days, but such were instituted by men for the purpose of gratifying the lust of men, and the conceptions of men as to ceremonial and show. The Sabbath of the Lord our God is not a creation of men. Jesus the Christ is Lord of the Sabbath, and Israel amongst the pagan world was characterized as a Sabbath-observing people. Did not the Lord say through Moses, again through Nehemiah, and again through Ezekiel and through others of the prophets—This is a sign between the children of Israel and me? It shall be a sign between me and my children through all generations forever, that they shall observe my Sabbaths.

Pagan sabbaths were holidays, not holy days. Though the two terms come from the same root, there is a vital distinction between them at the present time. The Lord chided the people of old because they had polluted his Sabbaths, and how had they polluted them? Not always by continuing their worldly work, not always because they did not cease their toil, but because they made the Sabbath a day of pleasure and of license and of indulgence that was evil, and forgot to worship the Lord their God specifically on that day of rest. We are not required, nor are we permitted, if we obey the law of God, to be idle. We should be active and in service, but Sabbath-day work should be directly the service of God and not the secular and wage-earning service of man.

TITHING ANOTHER CHARACTERISTIC OF ISRAEL

There was another prominent distinction, in that those ancient Israelites, even before they came to be a nation, and later as a nation, were peculiar amongst the peoples of the earth by being tithe-payers. They were a tithed people. Perhaps some scholars may say that even the Egyptians practiced the law of tithing. Yes, in a certain way

they did, and other pagan nations have done the same, but to all such tithe paying was a law that they had established amongst themselves, and that they put into operation through compulsion. They did not practice the law of tithing because it was required of them by the Lord, but they themselves evolved the idea. They found it a convenient method of taxation. It was not holy, it was not sacred unto them, but in early days the Lord made it plain that His people, to be acceptable unto Him, must be tithed, and everything they had was to be tithed.

THE LAW OF SACRIFICE CONTRASTED

Now, the law, very often called the Mosaic law, was in course of time superseded by the gospel, the gospel restored through the ministry of Christ—it had been upon the earth before. The gospel had been given to Adam with the ordinances essential to salvation. It had been given to Noah, it had been given to Abraham, but it was brought again by the Christ after a long period of partial apostasy, during which period the chosen people were living under the lesser law, but that lesser law, the law of Moses as it is called, was not destroyed by the coming of Christ. He said he came not to destroy it, but to fulfil it, and it was fulfilled, indeed superseded by the gospel. The gospel included and includes everything in the law of Moses that is required for the salvation of men. But the outward ordinances and training exercises peculiar to the law of Moses were largely done away with, for the schoolmaster had been in a manner efficient, and had brought his wilful, recreant, oftentimes stubborn pupils to a partial understanding of the higher law. Many of us think that with the passing of the law of Moses, the requirements of sacrifice passed. Nay, nay, the law of sacrifice is in operation today; but it is not accompanied by the outward form and manner of offerings that were characteristic of that ordinance in the day of Moses and during the Mosaic dispensation.

THE PRESENT A DAY OF GATHERING

The present is the day of gathering, when Israel are being assembled from even the outermost parts of the earth, when the Lord has reached out his hand again to gather his people. This work is in progress at such a rate that soon shall the ancient prophecy and promise be realized, as voiced by Jeremiah: "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt;

"But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers."

THE GOSPEL OF CHRIST RESTORED IN THIS DAY

In this day of gathering the Lord has restored the gospel of

Jesus Christ, and he has done it in the way predicted, *the way*, his way, and therefore the best way to make it most impressive. He requires of Israel today those same signs and symbols of their professions, of their confessions, that were required of them of old. His people today, if they are his people indeed, must be worshipers of the true and the living God; not worshipers of some conception of an immaterial being, a nondescript nothing that fills all space and can nowhere be found, but a living God, after whose physical, mental and spiritual likeness man has been created. God the Father is such a being, as has been made known to us by revelation of his very person; and Jesus Christ is such a being. Both Jesus Christ and the Father have been seen and heard in this day and age.

THE CHOSEN PEOPLE OF GOD MUST OBSERVE HIS SABBATHS

If we be the people of Israel, the chosen people of God, as is our high profession, we must be thus characterized. Then, whatever shall be the fancies and fantasies of the world, let us be true to the living God, the God who with his Son Jesus Christ, was manifested to the youthful seeker after truth, afterward the Prophet Joseph Smith. We accept the God of our fathers in all literalness. We find that we can come much nearer unto him by that acceptance. We, the chosen of God, must show forth those distinguishing works specified by him. Are we observing his Sabbaths? Where do we stand, oh Israel? Is the reproach to come upon us? Are we polluting that holy day by pandering to our own lust after pleasure, after our own laziness, or perchance, giving ourselves up to the pursuit of wealth on that day? It is the Lord's day, not ours. He has given us six, but the seventh is his, and he demands that we shall recognize it as his and devote every hour of that day to his service. How do we stand, where is that sign showing forth in our lives and in our work as individuals and as families? Is there a sign over your door, oh Latter-day Saints, showing that you are strict observers of the Sabbath, or have you been swept away by this tide of apostasy that is ever seeking to engulf?

TITHING A SIGN OF THE GREAT BROTHERHOOD OF GOD

Are we showing forth this other sign of the great brotherhood of God, the sanctifying of our means by setting aside the Lord's tenth as sacred, and as holy? We have no right to use it, it is not ours, it is the Lord's. Let us be true to our colors, to our covenants, to our station as representatives of the living God, his children, his covenant children, I pray, in the Lord's name. Amen.

Brother Jacob Nichols sang a solo entitled, "My King."

PRESIDENT HEBER J. GRANT

Presented the General Authorities and Officers of the Church, and by unanimous vote of the assembly, they were sustained in their various offices and callings, as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Charles W. Penrose, First Counselor in the First Presidency.

Anthony W. Ivins, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF TWELVE APOSTLES

Rudger Clawson

COUNCIL OF TWELVE APOSTLES

Rudger Clawson	Joseph Fielding Smith
Reed Smoot	James E. Talmage
George Albert Smith	Stephen L. Richards
George F. Richards	Richard R. Lyman
Orson F. Whitney	Melvin J. Ballard
David O. McKay	John A. Widtsoe

PRESIDING PATRIARCH

Hyrum G. Smith

The Counselors of the First Presidency, the Twelve Apostles, and the Presiding Patriarch as Prophets, Seers and Revelators.

FIRST SEVEN PRESIDENTS OF SEVENTY

Seymour B. Young	Rulon S. Wells
Brigham H. Roberts	Joseph W. McMurrin
Jonathan G. Kimball	Charles H. Hart
Levi Edgar Young	

PRESIDING BISHOPRIC

Charles W. Nibley, Presiding Bishop

David A. Smith, First Counselor

John Wells, Second Counselor

TRUSTEE-IN-TRUST

Heber J. Grant, as Trustee-in-Trust, for the Church of Jesus Christ of Latter-day Saints.

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen, Brigham H. Roberts, A. Wm. Lund, Junius F. Wells.

CHURCH BOARD OF EDUCATION

Heber J. Grant	Joseph Fielding Smith
Charles W. Penrose	David O. McKay
Anthony W. Ivins	John A. Widtsoe
Willard Young	Stephen L. Richards
Rudger Clawson	Richard R. Lyman
Orson F. Whitney	Arthur Winter, Sec. and Treas.

COMMISSIONERS OF EDUCATION

John A. Widtsoe Stephen L. Richards Richard R. Lyman

SUPERINTENDENT OF CHURCH SCHOOLS

Adam S. Bennion

AUDITING COMMITTEE

Henry H. Rolapp John C. Cutler Peter G. Johnston

TABERNACLE CHOIR

Anthony C. Lund, Conductor Edward P. Kimball, and
 B. Cecil Gates, Asst. Conductor Tracy Y. Cannon, Asst. Organists
 John J. McClellan, Organist George C. Smith, Sec. and Treas.
 And all the members of the Choir

CLERK OF GENERAL CONFERENCE

Edward H. Anderson

AUXILIARY ORGANIZATIONS

The Officers and General Board members of the Auxiliary Organizations—the Relief Society, the Deseret Sunday School Union, the Young Men's Mutual Improvement Association, the Young Ladies' Mutual Improvement Association, and the Primary Association—were unanimously sustained as at present constituted.

We regret that the state of Brother Orson F. Whitney's health is such that he has not been able to be with us during this conference. We are delighted to announce that he has very greatly improved since his return from Great Britain, and we hope that in the near future he will be able to take up actively his labors among the people.

We regret also the absence of Brother Reed Smoot from this conference. He came from Washington, hoping to be present with us at the conference meetings, but he was called back on important business pertaining to our country. We are all proud of the very splendid and wonderful record that he is making at the Capitol.

Elder Andrew Jenson, one of our Assistant Church Historians, is on a vacation and has gone on a visit to South America. He is at this time on top of the Andes. He wanted to be kindly remembered to the good people at this conference.

ELDER CHARLES W. NIBLEY*(Presiding Bishop of the Church)*

This is a very wonderful gathering; and I believe that those who have attended the meetings of this conference have been well paid. I don't remember having attended any conference for so long, these many years, where I have been so thrilled in my spirit with the remarks of the brethren, the testimonies of the divine Spirit, and the singing as well, and the prayers that have been uttered, as at this conference.

THE CHURCH IS OUT OF DEBT

For the short time that I shall occupy I should like to turn from the feast of spiritual matters with which you have been fed, to the temporal. First of all I want to congratulate you, my brethren and sisters, and the whole Church, for to it I extend congratulations, also and especially to the Trustee-in-Trust of the Church, on the fact which was announced by the President on Friday—that the Church of Jesus Christ of Latter-day Saints is entirely out of debt. This result has been accomplished much more quickly than I had ever hoped it could be. I did hope that I would live long enough to see the Church once again out of debt; but I thought, in the very nature of things, it must take several years. Now, in a year and a half from the time the Trustee-in-Trust was compelled to borrow large sums of money to save certain institutions in which the Church and the people of the Church were largely and directly interested, that debt has been wiped out. Now the Church has enough means to pay every dollar, and more than enough, and it is entirely out of debt, except for little current matters of a few dollars. I praise the Lord with all my heart for this great blessing; and I hope that never during my lifetime, will I see, or be under the necessity of seeing, that the Church of Jesus Christ of Latter-day Saints will ever be in debt again.

STAY WITH THE FARM

At the opening session of our conference our President gave us a splendid talk on practical affairs, advising the Saints to stick to their farms. Too many people who are reared on farms say, "Well, I want my children to have a better chance than I have had. I've had to work pretty hard, and I think we will move to town where the children will grow up and be educated, and they will have it a little easier than we have had it—than father and mother have had it." Well, now, there is such a thing as a man working too hard, and many of us, many of you farmers, do work altogether too hard. I was brought up on a farm myself, and I had to work very hard, and many of you in these times, I am sure, work too hard. There is wisdom in working; but, after all, isn't work a good thing? Is it not written that "in the sweat of thy face thou shalt eat thy bread." I don't think it is a good thing to instil into the hearts of our children that they should find some

soft snap, or easy job, which does not require much work. Let me say, my brethren and sisters, that the man with a nice little farm—not too large, but large enough—out of debt, is the king among men. He is an example to us all. He produces possibly all that he and his family require to live on; what clothes they need he has a chance to get for himself and family just as well as anybody else. And I heartily endorse the counsel of President Grant, to stick to the farm. It is good, sound counsel. It is wrong to run off into speculation; to get our farms heavily mortgaged so that we finally have to get up and leave them. The counsel to secure good, comfortable homes for our families; to own our own homes, and to keep out of debt, has been the counsel from this stand from President Brigham Young down to this very day, and it is just as good and sound advice today as it was in the days of President Brigham Young.

LET US FOSTER THE RIGHT KIND OF EDUCATION

Then, again, I think at times that we are too anxious that our children should shine in educational matters. I am a friend of education; I have always felt the lack of schooling, for I never had any. So I am proud when statistics are read, as they were here the other morning by our President, showing the excellence of the work of our schools and the large number of children attending our colleges and universities. But sometimes I think that even as there is reason in working, so also there is reason in schooling. We ought not to go school-crazy. When a boy goes through the eighth grade and then the high school, then three or four years in a university, and then in a finishing off school, or something of that kind, the boy is twenty-five years old. There is a quarter of a century of his life spent in educating him. Somebody else has worked for the food he has eaten, and for the clothes that he has been supplied with for a full quarter of a century, which has been all spent in giving him education. He comes back home and he knows a lot; bless your soul, he can tell you pretty much about everything, but he doesn't know how to do scarcely anything. (Laughter.) I believe it would be better if our children did not have quite so much book knowledge, and had a little more practical knowledge of hard work, being taught how to do things. If they knew how to make an acre of land produce double what it has hitherto been producing, wouldn't that be something to be proud of? I remember riding from here to Kaysville a few years ago with Brother John R. Barnes, a very splendid practical man, whom most of you will remember. We were talking about raising sugar beets, and I said, "Brother Barnes, how is it you can afford to raise sugar beets on your land here in Kaysville, land worth three or four or five hundred dollars an acre, raising ten, eleven, or twelve tons of sugar beets?" "Oh, bless your soul, Brother Nibley," said he, "I could not afford to farm that way. My land has to produce twenty and twenty-five tons of sugar beets to the acre; that is the way I farm." Now, if his land could be made so productive, can't

yours, if it is cultivated in the same intelligent manner? We can increase production. President Grant emphasized the fact that the producer, the man who produces something, is the man to be looked up to, and we take our hats off to him. The man who merely makes his living by speculating and never produces anything, is not the kind of man, after all.

TEACH THE YOUNG PEOPLE TO BE THRIFTY AND SELF-DENYING

Another thing—and I see by the clock I must hurry—how many children are there who are taught the habits of thrift and saving in these days; taught to deny themselves? Why, they don't know what self denial is. They go to picture shows four or five or six times a week. Do they save anything? Do you tell them: "You can go to a picture show once a week, and not any oftener"? Why they would think, that is awful. "Oh, you are just persecuting us." I want to say that it would be infinitely better if they could be restrained from going to excesses in amusement. You do not learn very much at picture shows, anyhow. There are some pictures that are educational, but most of the pictures that I have seen would make the angels weep! (Laughter.) They are not worth looking at; nothing but trash. Then, your children would be better at home. Teach your children to put that money in the bank and deny themselves something. I want to say, brethren and sisters, that in the process of education, if you put them through the eight grades, then through the high school, and then send them on a mission of two years or more, you will find the mission infinitely better, as an education, than all they will get at any school; unless, indeed, it is some one person here and there, one in a thousand, who has some special faculty or aptitude in some given direction, who should be trained. With these exceptions, I think a mission is better than excess of school books—the missionary education is the best in all the world.

IMPORTANT ITEMS FOR GIRLS TO KNOW

Teach them to be saving, to stick to the land. Teach the girls what girls should be taught. I don't care how much money we have, the girls should be taught how to work and earn their living; how to make a batch of good bread; how to make a bowl of good soup; what to do with baby when it has the colic. (Laughter.) They don't know. Where is there one in a hundred who is taught these things? Oh, bless your soul; oh, no, not that, but only book learning! Why, these are some of the most important things in the world for a girl to know. If I were a young fellow seeking a girl to marry I wouldn't care whether she could tell me all about these book things—how far it is, say, from here to the moon—what do I care about that? What I would want to know is: "Can you make good soup?" (Laughter.) "If you can't you're not the kind of a girl I want."

YOUNG MEN AND WOMEN SHOULD MARRY

Another thing: I think that we should be taught that our young

people should marry. This way of putting marriage off until you are twenty-five or thirty years of age, or longer, is all wrong. Young folks claim that it is because they have not the means to get married. Haven't you any faith? Won't the Lord open up the way, if you try to keep his commandments? Well, that is one of his commandments. Why not have some faith and then work, and get the girl to consent and share it with you in the work—to be a real help meet, not altogether a help eat. (Laughter.) I once heard of a young fellow who had married a girl—she had a fair education, but he got tired of everlastingly eating baker's bread. One day he said: "Larie I wish we had some real biscuits like my mother used to make." She said: "You *can* have, I guess. If you will buy a sack of flour I will put it to soak tonight." (Laughter.)

CONCLUDING ADMONITIONS

My time has expired. Stick to the farm. Render obedience—willing obedience, loving loyalty, to the counsel of the President of this Church. Stick to the farm; stay with your land; teach thrift; teach the principles of the gospel by sending your sons and daughters on missions when you can, for it is the best education in all the world. I bear witness that this is the work of God; it is not man's. I thought here today if we were dependent, this great organization, if we were depending, upon the wisdom of man to manage it, my goodness, what a fix we would be in! The Lord God Almighty is at the head. He it is who is managing and directing, and all honor and glory and power to him, forever and ever, through Jesus Christ. Amen.

ELDER STEPHEN L. RICHARDS

MODERATION THE MARK OF A GENTLEMAN.

There is an old saying that "Moderation is the mark of a gentleman." I have thought that with certain limitations that attribute might consistently be applied to and accepted by Latter-day Saints. It is our excesses which give us our chief concern and trouble. Moderation begets tolerance, and tolerance lies at the foundation of sympathy and charity. These qualities underlie love, which is the crowning attribute of both men and God. I wish it were possible for all of us to enjoy in moderation the splendid things which God has given to us. Nearly every good thing can be carried to excess. Good practices often become bad practice by too frequent indulgence, just as has been pointed out here this afternoon.

We have had most excellent counsel, with reference to the manner in which we should conduct our affairs. We have been admonished to be thrifty, to be saving and to keep out of debt; and yet I do not interpret these instructions to mean that we should necessarily

forego all the comforts and the privileges which life affords. I remember one of the last sermons delivered by our late President Joseph F. Smith. It has always stayed with me. I recall that he said in substance, that it was not intended that the Latter-day Saints should be a poor people. He said that the righteous should inherit the earth and that the good things of life, those which are really worth having, should come to them who keep and obey the commandments and the laws of God.

WE SHOULD LIVE WITHIN OUR MEANS

I take it that when our President wisely counsels us against going into debt for the purchase of those things which are called luxuries, he desires that we should live within our means, that we should be moderate in the comforts which we try to secure for ourselves and our families; and yet, I assume that he does not intend that we should be deprived of all the fine things which have come from invention and from inspiration to man as I verily believe it to be, for the comfort and the convenience of mankind. I thought as he spoke of the automobile, that he would not advise us to give up entirely this splendid vehicle which serves such good purpose in so many different lines of endeavor; and yet I gather that it is prudent and wise for us not to indulge in the purchase of these vehicles to such an extent that we burden ourselves with obligations and put ourselves under bondage, against the counsel which has been given for years and years to the Latter-day Saints. I am thoroughly converted to the thought that people who operate automobiles waste as much as one half of the legitimate cost of the operation of these machines. I go about the country and I see farmers who have bought cars,—some expensive and some less expensive—operating them without proper care. Lack of proper care results in dreadful loss, because of the nature of these vehicles and because it costs so much to keep and maintain them in proper repair.

I gather, too, that many men might support their families in more of luxury and comfort if they would but use reasonable care for the things which they have and the things which they acquire.

THRIFT AND ECONOMY.

As I understand it, therefore, it is not only in self denial and in forbearance to purchase the things which we desire, that thrift and economy consists, but in the proper preservation and use of the things with which we are blessed; and I would urge upon my fellow members of the Church a more careful and thoughtful attention to all these various items that go into our economic life and that feature so largely in our successes or in our failures.

THE PRINCIPLE OF CONSECRATION

It is the excesses of the rich that accentuate the poverty of the

poor, and if those who are largely possessed of this world's goods would be more moderate in the use of their possessions, they would be able to make larger contributions to the alleviation of the suffering and degradation of the poor; and I take it that if one of the great principles of our faith were properly and adequately observed, that we would have very little difficulty about these excesses. That is the principle of consecration. If we were to consider all the property which the Lord has given to us as coming to us in the form of trust property which we, as stewards, are to use for the advancement of his work and the establishment of his kingdom, even though all of that property is not turned in to the coffers of the Church, it would surely be devoted to worthy purposes. I regard the obligation upon the members of the Church to use everything which the Lord has given to them for the advancement of the Lord's work as being equally obligatory as the law of tithing itself; for I can not think that a man has done his full duty by the Church and to the Lord when he simply contributes one-tenth of his income or his interest annually. I think that he ought to proceed upon the assumption that every good thing which God has blessed him with is to be used by him under the inspiration of God's Holy Spirit for the advancement and the establishment of this work. And how shall the work be established? I say that it shall be established at least in large measure by every man so building up and maintaining the institution of the home, that the Church is really made up of an aggregation of the finest homes which may be found any place over the broad face of this earth; and any man who does so proceed will find great comfort and joy in the use of the funds and the means which God has given to him, for he will know that all these things that come to him have really been returned to God; because there is no way by which they may be returned to him except by using them in the advancement and for the welfare of his children.

LET US USE AND ENJOY ALL GOOD THINGS WITHIN OUR MEANS

Therefore, my brethren and my sisters, I would urge that we be careful, that we be moderate, and that we avoid the excesses which have been mentioned in this conference.

I know that it is the disposition of the leaders of the Church to foster and cultivate refinement, beauty and art, and all of those good things that make life more worth living. I do not believe for a moment that there is any member of the presiding councils of the Church who would have our people return to those days when women were deprived of the necessary conveniences in homes. I cannot think for an instant that it would be advantageous to dispense with the modern systems of plumbing and sanitation which have rendered our homes and communities far better places in which to live; and I cannot think that there is any desire to do away with the proper things that we

need to carry on our lives in a way that is compatible with the spirit of the gospel and its teachings.

All that we need to do to feel comfortable and to feel good in our hearts is to live according to the advice of the brethren,—within our means,—to avoid excesses, and to let moderation and reason dictate the course and the policy of our lives.

God grant that every man and every woman may have the inspiration to which they are entitled by good living for the guidance of their lives; and that they may know how to act under all circumstances. That blessing will come, I believe as I stand here, to everyone who keeps the commandments and follows the counsel of the priesthood of the Church. May his blessings attend us during the season when we shall be confronted with temptation, when we shall be beset by all the various practices of the world which call for our indulgence, that we may have the power to resist, that we may never compromise the truth, but that we may enjoy the goodness and the gifts of God, I pray in the name of Jesus Christ. Amen.

President Heber J. Grant asked that if Elder William A. Morton, lately returned from a mission to Great Britain, was in the congregation, for him to please come to the stand. Elder Morton was in the congregation at the Bureau of Information, heard the call, and appeared before the congregation.

ELDER WILLIAM A. MORTON

I heard the president call me when I was standing at the Bureau of Information. As you know, I have just returned from another mission to Great Britain. I would have been perfectly willing to have stayed another year, yes, ten years, if the authorities of the Church had desired me to do so; but I am very glad to be back in Zion.

A man on hearing an Irishman boast of his country—before the Home Rule bill was passed, said to him, "What makes you think so much of Ireland?" The answer he received was, "Other lands." What makes me think so much of this land? Other lands. What makes me think so much of this people? Other people. What makes me think so much of my religion? Other religions. Sister Morton and I have been in other lands, among other people, and we have come back with a far greater love in our hearts for Zion and her people than we ever had before.

I remember reading in the Doctrine and Covenants what the Lord said to the Prophet Joseph Smith, that lying spirits had gone abroad in the earth. A large number of them have taken up their residence in the Old Country. A minister who returned some time ago from a visit to the United States, delivered in his church an illus-

trated lecture of his trip, and what do you think he told the people? That when he was in Salt Lake City he was given a banquet at which he sat beside the mayor, who was the husband of three wives. (Laughter.) And the audience believed him! (Laughter.) That was published in a daily paper. I immediately wrote the editor, asking him if the minister had been reported correctly. He answered that he had, and I then denounced the statement as a malicious falsehood. I told the readers of the paper that I knew the mayor of Salt Lake City; that he was at one time a member of my Sunday school class; that he is not and never was a polygamist. Then the minister had to tell another lie, in order to prop the first one up, for, as you know, a lie cannot stand alone. He said he did not refer to the present mayor, but to a former mayor. I wrote the editor of the paper, telling him that there has not been a polygamist mayor in Salt Lake City for thirty-eight years. Think of a Methodist minister telling such falsehoods!

Another minister, a minister of the English Church, told the people of England that when "Mormons" get tired of their old wives, they take them into the desert, leave them beside a spring, and bring them provisions from time to time. (Laughter). He said that he himself had rescued quite a number of young women from the clutches of "Mormons." Think of that out of the mouth of a consecrated minister of the Church of England! And thousands believed him. Why? Because they would rather believe a lie than the truth.

My time is up. I thank God with all my heart and soul for the Gospel of Jesus Christ which I embraced in my native land thirty-five years ago. I love this work, I love this people; I would rather live here on bread and water all the days of my life, than to live in the palace of the king. I pray God to help us to be grateful and thankful and to appreciate his blessings, because I know that if we are faithful in keeping his commandments his blessings will continue to flow unto us. God bless you all, in the name of Jesus Christ. Amen.

ELDER RICHARD R. LYMAN

Today is Sunday; the hour is 3:45 p. m. I am reminded that at this very hour, Sunday, April 7, 1918, one day more than five years ago, I was presented to the General Conference, by President Joseph F. Smith, as the new member of the Council of the Twelve.

THE VALUE OF PERSECUTION

It hardly seems possible that in these days, when information as to the world is so generally published, and when practically all the people, in all the countries of the world are able to read this information, the people of one of our great civilized countries can be induced to accept as true the intensely false statements to which Elder William A. Morton in his remarks has just referred. Is it not necessary for

such assertions and statements to be made in order to fulfil the predictions which are so clearly and numerously made in the holy scriptures? For example: "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." (Matthew 10:22.) "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (II Timothy 3:12.) "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matthew 5:10-12.) "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." (Luke 6:26.) The great Master himself, said: "If the world hate you, ye know that it hated me before it hated you. If ye be of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:18, 19.)

THE WELFARE AND TRAINING OF OUR YOUNG PEOPLE

I shall attempt to place additional emphasis upon two subjects that have been discussed by many of the speakers during this conference. One is the arousing of additional interest in the training and welfare of the young people of the Church. The other is the importance of having Latter-day Saints remain in this section of the country and of rearing their families generally on the farm.

Marvelous transformations have taken place since that memorable day in July, 1847, when Brigham Young and his band of noble pioneers looked over the mountain tops into this great valley, and said: "This is the place." The great pioneer leader looked with the vision of a prophet. He spoke the truth. "This is the place." Not the place for making the most money, perhaps, not the place in which the greatest amount of luxury can be found; but it is the chosen place for Latter-day Saints. It is the place where struggles must be met—those struggles which make men and women. It is not gold or silver, nor is it what these can purchase, that is most desired by Latter-day Saints. What we want is sons and daughters strong in the power to resist; sons and daughters with high ideals and exalted ambition, for these give joy and satisfaction which no amount of money can purchase. It is in these young people—our most valuable asset—we are most interested.

AN ILLUSTRATION FROM BABSON

Is not Roger W. Babson our greatest statistician? It is he who says he was visiting the home of a famous manufacturer, who took him out to his farm and showed him his cattle. Above the head of each heifer and cow was the pedigree. The most careful record was kept of every animal. He had a blue print in his library at home of every one of these animals. Later in the evening—it was during the Christmas

vacation—a young fellow drove up to the house in a fancy automobile, and he came in and asked for the manufacturer's daughter, in order to take her to a party. Not liking the looks of the fellow very well, after the couple had gone out, Mr. Babson said: "Who is that chap?" The father replied: "Oh, I don't know, just some friend of Mary's." Mr. Babson says this father had every one of his cows blue-printed, but he didn't even know the name of the man who came to get his only daughter, and who did not deliver her until two o'clock the next morning. That man was neglecting the welfare of the human soul—the world's greatest asset.

As I have said before, this may not be the place to find the greatest amount of money, or the greatest quality of luxury; but it is "the place" designated by divine Providence for the Latter-day Saints, and it is the place where, with divine help and guidance, we are struggling to produce the best men and the best women that can be produced in any part of the world. I believe "this is the place" for accomplishing this great end.

THE VALUE OF THE MISSION FIELD AS AN EDUCATOR

Intensely interested as we are in developing to the highest degree the virtues of our young men and young women and also their talents, may I add a little emphasis on what Bishop Nibley has already said, and also Elder Stephen L. Richards, that I regard the experience in the mission field as a great educational asset to any young man. While my lifetime has been spent almost entirely in the school room, either as student or teacher, I am of the opinion that for the average young man time spent in the mission field is, even for him, more valuable than an equal amount of time spent in the school room. Character certainly is worth more than education without it. Young missionaries who go into the mission field make an intense study of the life and example of Jesus Christ. I ask all good people everywhere if the amount of time ordinarily spent in the mission field could be devoted to any more worthy or helpful work. If you have to choose between sending your children to school for higher education, or sending them into the mission field, I say, choose the latter.

THE M. I. A.—GIVE SUPPORT TO THIS HELPFUL ORGANIZATION

Since I happen to be one of the general superintendency of the Young Men's Mutual Improvement Association, I am naturally intensely interested in the welfare of the young people, and especially the young men. I appeal for you to give the Mutual Improvement work your earnest, honest support. Your boys are calling for you. They need your help. "Of all sad words of tongue or pen, the saddest are these: It might have been." What greater anguish can come into the human heart than that which results from regret? Be close to your son. Put your arms around him. Enjoy his affection and enjoy his confidence. It is this sort of spirit we are encouraging in the Mutual

Improvement organizations. "Train up a child in the way he should go: and when he is old, he will not depart from it."

THE "M" MEN

At Richfield a few weeks ago my heart was filled with pride at seeing our "M" men, a portion of the Mutual Improvement Association, give the Sunday evening program for the M. I. A. meeting. Every detail was arranged by these young men. Thus we are aiming to give at home a training similar to that received in the mission field. That is, we are aiming to give that training that takes a young, laughing, silly boy, and makes of him, as the mission almost always does, a fine, dignified, glorious man.

THE FATHERS AND SONS' AND SCOUT ACTIVITIES

Scout work is a portion of the Mutual Improvement program. We desire to make our stake and ward officials give to this portion of the program the same good support they do to other portions of our work. In this city, during the last two weeks, I have attended three banquets given by the scouts and their fathers. This intimate association of fathers and sons cannot do otherwise than result in doing great good. What can give greater uplift than to have boys in the most critical moments of their lives intimately associated with, and positively guided by, their fathers and their mothers?

The subject assigned to one of these scouts, and put in the language of the modern boy, was: "My Dad—My Pal." It was thrilling to see that bright-eyed little chap with head erect, his hand on his father's shoulder, tell the great group of fathers and sons assembled that he and his dad were chums. When at the close of the banquet contributions were solicited for buying a truck for the scout troop, some men gave one dollar, a few gave five. This little fellow came forward and put down a check and said: "My dad gives twenty-five dollars."

MOTHER, THE BEST SCOUT OF ALL

A fine looking, dark-haired Scandinavian mother was sitting at another table, and by her side her little son. This boy was asked to respond to the toast: "Mother, the best scout of all." You ought to have heard his story. The little fellow, somewhat frail in body, was as light in complexion as his mother was dark. With quivering lips he said: "During all the days of my boyhood my mother has taught me to pray. Sometime ago I went down to Utah Lake with a group of my companions on a swimming trip. We were carrying on one contest after another. I found myself actually exhausted, when I saw one of my little friends and companions in deep water, drowning." There were many strong men with strong hearts in that audience. All listened in breathless silence to the simple narrative of this little scout. The hearers could not hold back the tears, when the little fellow said: "And, remembering the teachings of my mother, that, under all con-

ditions, I should place my trust in divine Providence, I uttered a prayer, placed my trust in Him, then went forward and saved the life of my little friend." That is the spirit of the scouts. Scouting is a portion of our M. I. A. program.

HIGH IDEALS IN TWO SLOGANS

In the L. D. S. Church we have every doctrine, every principle, every practice, every element, that tends to make men and women better, happier, stronger, cleaner. In the language of the Boy Scouts, we are struggling to do our duty to God and to our country. We are struggling to make good citizens, for only out of good citizens can good Latter-day Saints be made. We are striving to make better men and women than are made or can be made elsewhere. We expect to accomplish this greatly desired end by living more strictly in conformity with the teachings and example of Jesus Christ, than do others. Our slogans are an indication of our standards. One of these is: "We stand for the non-sale and non-use of tobacco." This year's slogan is: "We stand for a pure life through clean thought and action." With these high ideals we are going forward with faith in divine Providence, expecting to produce a generation of people better than any the world has known.

The Lord bless you. Be interested in the boy. Give him a fair share of your time. Give him your confidence. Do not be satisfied until in your ward there is an efficient troop of Boy Scouts in which your son can be trained. Give splendid support to this portion of our Mutual Improvement work. You cannot know what real scouting is until you have at least one Eagle Scout in your troop. The Lord bless you. Amen.

PRESIDENT HEBER J. GRANT

While listening to Bishop Nibley I thought of some quotations from a book, a copy of which was sent by the Presidency to the 1775 misionaries of our Church, in all the world. This book is entitled *Fundamentals of Prosperity*, and the author is Roger W. Babson. I brought it here to hand to a friend after the meeting, and not for the purpose of reading from it, but some of the things that have been said this afternoon have caused me to turn to the book, and I desire to read some things from it, and to make a few comments:

"The need of the hour is not more legislation. The need of the hour is more religion. More religion is needed everywhere, from the halls of Congress at Washington, to the factories, the mines, the fields and the forests. It is one thing to talk about plans or policies, but a plan or policy without a religious motive is like a watch without a spring or a body without the breath of life."

"Why is it that most of the able men in our great industries came from the country districts? The reason is that the country boy is trained to work. Statistics indicate that very seldom does a child, brought up in a city apartment house, amount to much; while the children of well-to-do

city people are seriously handicapped. The great educator of the previous generation was not the public school, but rather the wood box."

There is hardly an individual in all the Church who has not some responsibilities. We have ward teachers, two of them for every block in all the Church. In addition, we have two Relief Society teachers for each block. There are a bishop and two counselors in every ward. There are from fifteen to twenty high counselors in every stake. Responsibility develops people. I want to read just a word on responsibility, from Mr. Babson's book:

My little girl has a black cat; about once in four months this cat has kittens. Opposite our place is a man who has an Airdale dog. When that dog comes across the street and that cat has no kittens, the cat immediately "beats it" as fast as she can, with the dog after her. But when that dog comes across the street and that cat has the responsibility of some kittens, she immediately turns on the dog and the dog "beats it" with the cat after him. It is the same dog, the same cat, and the same back yard; but in one instance the cat has no responsibilities and in the other case she has. Responsibilities develop faith, vision, courage, initiative, and other things which make the world go round.

I will read a comparison between the people who settled North and South America:

Just before I went to Brazil I was the guest of the President of the Argentine Republic. After lunching one day we sat in his sun parlor looking out over the river. He was very thoughtful. He said, "Mr. Babson, I have been wondering why it is that South America with all its natural advantages is so far behind North America notwithstanding that South America was settled before North America." Then he went on to tell how the forests of South America had two hundred and eighty-six trees that can be found in no book of botany. He told me about many ranches that had thousands of acres under alfalfa in one block. He mentioned the mines of iron, coal, copper, silver, gold; all those great rivers and waterpowers which rival Niagara. "Why is it with all these natural resources, South America is so far behind North America?" he asked. Well, those of you who have been there know the reason. But, being a guest, I said:

"Mr. President, what do you think is the reason?"

He replied: "I have come to this conclusion. South America was settled by the Spanish who came to South America in search of gold, but North America was settled by the Pilgrim Fathers who went there in search of God.

Friends, let us as American citizens never kick down the ladder by which we climbed up. Let us never forget the foundation upon which all permanent prosperity is based.

That foundation is religion, faith in God and determination to serve God. Our fathers came here for the gospel of the Lord Jesus Christ and for nothing else.

Again, I say to the Latter-day Saints, that we can rear better citizens and better Latter-day Saints upon the farms than in any other place. Mr. Babson goes on to say that over thirty per cent of all the great men in the industries today have come from the farms, or are sons of poor preachers.

May the Lord bless the people of Zion. May we keep his com-

mandments in a way and manner that all men, seeing our good deeds, our honesty, our integrity, may be led at least to respect us, whether they believe in our faith or not. God bless you. Amen.

The choir sang, "Then shall your light shine," and the congregation sang the "Doxology."

The benediction was pronounced by Elder Peter G. Johnston, of the general auditing committee.

Conference adjourned for six months.

Professor Anthon C. Lund conducted the singing in the Tabernacle; Professor J. J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

Stenographic reports of the discourses were made in the Tabernacle by Franklin W. Otterstrom, assisted by Joseph Anderson; and in the Assembly Hall by Clyde Rasmussen.

EDWARD H. ANDERSON, Clerk of the Conference.

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